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WHITE MAGIC

AN INTRODUCTION TO THE FOLKLORE OF CHRISTIAN LEGEND

Visiones mirabiles
Et auditu terribiles
Nec tamen incredibles,
O lector, hic reperies;
Quas relegendo pluries
In melius proficies.

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WHITE MAGIC

An Introduction to the Folklore of Christian Legend

by

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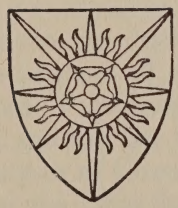

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FOREWORD

The common bases of literature are regenerative. They derive from folk wonder, and they return again to the source. The collectanea of this volume do not pretend to be exhaustive; they do aim at a general representation of all characteristic miracles in Christian legends. Natural affinities of miraculous events fall together into a limited number of categories, so that he who is curious about such matters may find his way with greater ease than in any previous survey of similar materials.

The stimulus for this compilation derived from studies made at Munich more than twenty years ago. Under the direction of Professor Max Förster, I endeavored to ascertain some of the sources of Aelfric's *Saints' Legends*. Later, at Harvard, with the guidance and encouragement of the late George Lyman Kittredge, I reconstructed the origins of the legend of St Edmund of Bury St Edmunds. The attachment of miracles to the legend of the East Anglian king suggested a survey of parallels. The accumulation of variants led directly to collectanea numbering considerably more than ten thousand items. The task which I have endeavored to fulfil in respect to such materials was one of reduction to a convenient form for reference.

Many friends have given me their support in the last two decades when, under the pressure of other activities, my attention to the miracles lagged. Professors F. P. Magoun Jr., B. J. Whiting, Taylor Starck, and the late Samuel H. Cross at Harvard; Professor H. M. Smyser of Connecticut College, and Professor Francis L. Utley at the Ohio State University have been faithful well-wishers. Professor Archer Taylor of the University of California has been directly helpful in ways too numerous to acknowledge completely. The bestowal of a fellowship by the Trustees of the Guggenheim Foundation enabled me to bring the work to a conclusion. The Regents of the University of California granted me a leave of absence from my teaching duties. Publication has been made possible by financial aid from the American Council of Learned Societies and from the Mediaeval Academy of America. Dr. Charles R. D. Miller of the

Mediaeval Academy, wise friend and advisor, has given me generously of his time. My thanks are due to all these scholarly gentlemen as well as to many others who have discussed with me the realm of the miraculous.

The resources of two libraries were freely available to me. The volumes in the Widener Library at Harvard served primarily, and the kindness of Mr. Robert Haynes upon many occasions deserves particular mention. The library authorities of the University of California have made my work less tedious by the purchase of scarce books. Finally, I must number the members of my own household among those whose virtue of patience with me bore at times a kinship to saintliness.

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WHITE MAGIC

INTRODUCTION

I

The term magic invokes a variety of thoughts in the minds of those upon whose ears the two syllables fall. The definitions of several persons would be different in details. However, a common agreement could be found concerning the general operative principle involved in the term. Magic deals in wares not of a natural kind. Magic is a practise which seeks to turn events or to control nature in an unnatural and unexpected fashion. Magic implies the operation of forces beyond the normal sequences of experience. Magic suggests aid from sources lying in the unseen and in the unknown. Magic is knowledge beyond the average man's comprehension; it is a secret mastering influence which inspires wonder or fear. To magic have been attributed the unexpected good or the unlooked-for evil which may befall a man. Magic is an impartial power which looks two ways. Magic is neither good nor evil in itself, for of itself it has no will. The eternal dualism of night and day may comprise the totality of its sphere of action. In religion, magic has at times assumed the aspect of a two-fold divinity. Janus, the two-faced god of the Romans, a divinity which looked two ways, might symbolize the inclusiveness of the regions within its control. The mystical and cabbalistic Abraxas embraces the recognition of the whole extent of good and evil. Magic is an operative force which has no prescribed intention, for magic in itself knows neither *maleficium* nor *beneficium.*

Magic, from the moment of its mention, is rarely conceived as a separate and impartial force. We think immediately of the operators or the pretended wielders of the supernatural power. We think of the agent, the wizard or witch, the medicine man, the controllers of occult knowledge in whom we know that there is the will or the intention to do good or to perform evil. Magical power whose manifestations are recorded by human witnesses seems to follow general categories or modes of action. The use of the power depends wholly upon the will of the agent.

The evil or good intention lies in the heart of the operator. *Maleficium*, the ill or evil will, in its mildest application, seeks the selfish advancement of an individual; in its most hateful aspect, it is vindictive and destructive. *Beneficium* pursues the ethics of kindness and goodness; it represents the self-effacement of the will of the individual toward acquisition of glory or power. The agent to whom magical powers are ascribed in a primitive state of society may use his art both for good and for evil, depending upon whether he has the unselfish desire to promote the good of his community, or whether his own wishes interpose upon his will. In either instance, the magician cannot escape being feared by those among whom he dwells. If his actions are always benevolent, the man of magic is tolerated for the sake of his beneficent bestowals. He is treated with awe and respect. He may be exalted as a superman or a lesser divinity. He will maintain his position so long as he acts as the agent of the powerful forces which he wields. As soon as he pretends to be the divinity and misuses his power with selfish and evil intention, fear will drive his compatriots to desperate frenzy and tempt them to destroy the evil thing in their midst. The operators of magic, then, are tolerated with awesome fear or hated with potential violence according to their intentions to do good or to perform evil to their fellowmen. Since evil inspires greater fear, and since some fear is always present in manifestations of supernatural powers, magic becomes more easily associated to the acts of selfish or evil will. A deed of destruction is more impressive and remembered longer than a beneficent action, just as the high points of history are a series of catastrophic incidents, while the intervals between the peaks are pools of reflected quietness.

The magician seeks to control the forces of nature in an unnatural or in an unusual way. He either proclaims himself as the representative of the powerful unseen, or he is recognized by his fellows as possessing a gift of superhuman ability. Once the attributes of magical powers are recognized in an individual, he cannot successfully deny their assumption. A reputation once acquired by a superhuman act cannot be removed from the minds of his associates. The magician's only escape is to seek a new environment where he may avoid his fame by remaining completely inactive in respect to magical dealings. Even in ancient times, this divorcement from attributed powers was ex-

tremely difficult to effect. The magician cannot escape ordinarily either his self-acknowledged or his attributed fame.

No peoples seem to lack magic formulas and magicians. The antiquity of magic lies behind written records deep in the lore of the folk. The history of the manifestations of magic is difficult to approach directly. The unadorned belief seldom exists independently from attachments to religion, to custom, to habits, and to variant sorts of special application. Independent motives may well begin as isolated incidents at several places under analogous conditions. A sequence of motives may coalesce into varied patterns for the particular application and usage of ritual or of religion and thus be preserved from age to age. Theoretically there are no boundaries in time or in space for the supernatural manifestations of magic. Actually, the scope of magic, as we find it operating, is not limitless. As flexible as the human imagination is, it does seem to move within boundaries. The perspective of magical motives indicates that single incidents within supernatural formulas fall into definite patterns and categories with an established basic likeness even in the most ancient records. The variants of motives within a pattern are very numerous and are sometimes characteristic to certain groups of folk at fixed times and in definite areas. Complete originality is found only occasionally in certain variant wonders, which, however, still belong to established categories. The emphases of certain types of magic are better remembered in some places than in others. However, we lack complete and cohesive records for an unbroken history of magic. We see, at best, only special applications of the use of supernatural power disseminated in space and in time. The comparative study of any aspect of magic is free to choose its materials wherever it may find them. An historically unbiased perspective must interpret the differences and the likenesses as they appear under whatever aegis. We must be grateful for the preservations and the adaptations of magical lore in ritual and religion as well as in more mundane sources. We may pursue the motives of magic whether they are used for evil or for good. Magic itself is universal, and its processes, however they may be used, follow relatively similar courses wherever they are found.

The records of Christianity preserve a storehouse of traditions and motives which are infinitely older than the religion itself. The manifold details of this more ancient inheritance were

particularly adapted and applied to strengthen and to advance the propagation of the Christian faith. No justification is needed for the use of any human ideas for sound ethical improvement. All religions use the common lore for their own purposes. They adapt from tradition what they need for growth; they preserve in altered forms the most appealing concepts of belief in the human mind; they discard in the advanced stages of their perfection many old acquisitions which were temporarily useful. Magic, with its dual comprehension of the will to good and the will to evil exists independently from religion. Its history, however, is most extensively traceable within a religion. The contention of good against evil goes on within a religion or exists outside the pale of an organized ethical impulse. The instruments of magic and the substitutes of a material age for those instruments does not alter the manifestations of the forces for good and for evil.

The folklore of the operations of magic within Christianity has been studied more widely from the aspect of *maleficium* than from the view of *beneficium*. Black magic, the will to evil, witchcraft, the bad intention toward persons, and demonology, the compacts with the powers of darkness, have been attractive subjects to scholars. Perhaps it has been generally more permissible for laymen to transverse these boundaries and to survey these domains. The road to Avernus lies down hill, and the signposts are everywhere apparent. The way to the light of beneficent regions is steep and thorny. The actions of the good magicians may seem less exciting, but this opinion is only relative in the area of comparative, operative magic. The magic which deals with the obtainment of human and worldly objects is more readily intelligible to the mass of men than the satisfactions which exalted men feel in the power which is won by sacrifice and renunciation. The ethical desires of sinners and of saints have always been clearly evident in all ages. The battle goes on between the two worlds of darkness and of light. The means or the interpretation of the means have changed their symbols and some of their terms. The miraculous of yesterday is dimmed by the substituted attainments of practical science today. The new god bears both sorts of the old magic. *Beneficium* it contains within itself—likewise *maleficium*. The new magicians can conjure good or evil. The wand may be waved for a kindly purpose, or the button may be pushed by a single evil

will to put an end to all the attainments and beliefs of human speculation.

We shall survey the realm of the white magician, of the willer to good, of the saints and of the good men of the Christian world. The materials are very extensive, the analogues innumerable in many instances, and any hope of making a catalogue of every incident of white magic is vain and unnecessary. Our purpose will be to survey through a variety of occurrence and of change, the performances, the associations, and the recorded methods of white magic. The sources, for the most part, will derive from Christian biographies of the first fifteen centuries of this religion. The legends of the saints, not as histories or as propagations of theological dogma, but as bearers of miracles, the signs and symbols of white magic, are the richest records for such a study. The cult of white magic does not spring fully developed in Christian lore. We can trace the appearance and the dissemination of some of its manifestations in a large part of the Christian world. The origins of the individual motives or miracles lie deep in human expression and are not reserved exclusively to any one religion or to any one people.

II.

The cult of the miraculous was well established in the Christian writing of Europe by the end of the sixth century, although the flourishing period for legends, the full length biographies of the saints and of other holy men, had to wait several centuries. The attachment of miracles to the progenitors of Christianity was a rather slow process, despite the records of benevolent magic in the *Gospels* and in the *Old Testament*. In the *Historia Ecclesiastica* of Eusebius, which reached its final form about 325, seven miracles are ascribed to early Christians; however, an equal number of deeds of magic by pagans and heretics are also recorded. Ruinart's collection, *Acta Martyrum Sincera*, is not colored by superhuman deeds except by those which show an amazing endurance under horrible tortures. The miracles in the *Vitae Patrum*, written by Jerome and others and introducing the lives of the saints of the Egyptian desert and of the near East, indicated the future trend of a continuous and eventually formulized accretion of the marvelous. The *Vita S. Martini* of Sulpicius Severus advanced the use of miracle motives in western Europe in the fifth

century. In the following century, Gregory of Tours in his *Liber de miraculis*, *De Gloria martyrum*, and *Historia Francorum* established the wonder cult. The four books of *Dialogues* of Gregory the Great stamped authoritatively the recognition of white magic. The lore of wonder lived among the people. Their belief in a cult of heroes and of supernatural men, coupled with a multitude of old religious formulas and superstitions, had a continuous tradition. Theoretical theology was forced to recognize the impossibility of stamping out the belief in magic. A wise substitution of Christian magical elements was made wherever possible. Old beliefs were reinterpreted, and the cult of wonder served to capture the popular imagination. Christian dogma could not reach the mass of men, but marvelous incidents were convincing manifestations in a thousand localities at once.

The collections of saints' legends are very numerous. To excerpt characteristic miracles from all available sources would extend the boundaries of this analysis to needlessly excessive limits without adding sufficiently varied material to warrant the labors. No attempt has been made to exhaust any category of miracles or to record every single miracle motive. The primary endeavor aims at representing the range of ideas which are associated with the operations of white magic. The source of first importance has been the enormous collection of legends which the Bollandist Society began issuing in 1643, and which it continued to print until the first World War destroyed or scattered its materials. This collection which uses the calendar arrangement does not extend beyond the middle of November. For saints whose days fall in the last month and a half of the year, other collections must serve. The choice of these additional contributory sources, not only for the completion of the calendar but also for further derivations, has been made upon a broadly representative regional basis. At the eastern end of the area appear the Ethiopian saints; in the west, the miracle men of the British Isles exhibit their wonders. Familiar collections of legends, such as the *Legenda Aurea* of Jacobus de Voragine, the *Sanctuarium* of Mombritius, and Caxton's *Golden Legend* from the older times, are joined to the modern accumulations of Guérin, Baring-Gould, Le Grand, Hortsmann, Plummer, and others. The selection of miracles, then, is relatively representative of the folk imagination in the Christian areas of Europe and

of the near East. Two questions arise at once. Upon what basis were the miracles chosen? What is the nature of the miracle collections which have been made previously?

A complete index to all the miracles which appear in Christian legend would be a useful and desirable work. Such a labor, it is likely, would exceed the usual life span of any patient compiler. On the other hand, infinite repetitions of similar miracles occur, and the statistical value of the notation of every item might not add sufficiently to our knowledge to make the pains of compilation worth while. Furthermore, most miracles deal with the cure of human infirmities. These cures are usually effected directly by faith in the saintly intercessor. All miracles of this kind belong to faith and leave no additional ingredient for comparison. From the point of view of comparative folk imagination in which a mixture of human factors are recognizable, all faith miracles in which no other factors are involved have been excluded from consideration here. For example, all saints effect cures of various diseases in answer to the prayers of the believers. If, however, the sick man steps beyond the pale of simple prayer and by some formula or by some additional action on his part attempts to strengthen his plea, he shares differentiated human formulas which serve to approach the deity. For instance, the mixture of earth from a saint's grave in a potion, the touching of relics, and the wearing of talismans and holy objects, all imply a participation in actions which are beyond simple faith. Such formulas, whatever their manifestations, can be compared among all peoples, for all folk possess similar lore. Evidence of varied procedure can be noted. Not every instance of miracles of this kind needs to be recorded. Variant illustrations will suffice to introduce the range of miracle motives. These illustrations will be sufficient to call up parallels from different folk and from different religions. Examples of folk formulas appear more obviously in other categories of miracles. The relation of the saint to fire, for example, offers a wide variety of motives for comparative study. This introduction to the subject of white magic, then, does not seek to index every miracle in the legends which served as sources. It seeks to gather as wide a range of miracle lore as possible. It tries to offer a sufficient number of analogues to reveal the relative frequency of the miracle, and it endeavors to arrange the motives into inclusive categories.

Collections of miracles independent from legends are no novelty. Indeed, compilations of miracles appear very early, and, in some instances, the separate recording of the miracles of a saint antedates his legend. We need to remember only the collections of miracles of Gregory of Tours, Gregory the Great, and, in later centuries, those of Caesarius of Heisterbach. One recalls, too, how frequently miracles served as exempla. An anthology of miracles, then, has a long tradition. Earliest of the list of miracle compilations from more recent times is the ambitious work of John Bagatta, whose *Admiranda Orbis Christiani* (Augsburg, 1695, from an earlier Venice edition) is a rare book. Bagatta made extensive excerpts from a multitude of arbitrarily selected sources and printed in entirety the miracles which he chose. He divided his selections to illustrate the wonders of the inanimate universe, the miracles of flora and fauna, the marvels concerning the human body, the miraculous illustrations of Roman Catholic dogmas, and the miracles of immortality. The chief value of Bagatta's compilation lies in its preservation of many items from lost or rare volumes and tracts and in its illustrations of miracles which occurred in his own day.

French scholars have made various collections of miracles, usually from a special point of view. Collin de Plancy's *Dictionnaire critique des reliques et des images miraculeuses* (Paris, 1821) and Abbé Lecanu's *Dictionnaire des prophéties et des Miracles* (Paris, 1854) are restricted to certain classifications of miracles. R. P. Cahier, *Les Caracteristiques des saints dans l'art populaire* (Paris, 1867) illustrates by numerous analogues pictorial representations of miracles and is still a useful source for a wide variety of wonders. P. Saintyves (Émile Nourry) treats in a comparative fashion in a number of volumes a variety of well-known miracle motives. He opens up numerous avenues for further reflection about marvelous events, but his work is by no means a systematic or unbiased cataloguing of miracles.[1]

The largest collection of saints' miracles in English is E. Cobham Brewer's *Dictionary of Miracles* (Philadelphia, n.d.).

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[1]Consult 1) *Le miracle et la critique historique* (Paris, 1907); 2) *Les saints successeurs des dieux* (Paris, 1907); 3) *Les vierges mères et les naissances miraculeusès* (Paris, 1908); 4) *Le discernement du miracle* (Paris, 1909); 5) *Les reliques et les images légendaires* (Paris, 1912); and 6) *En marge de la légende dorée* (Paris, 1903) among other studies by this author.

Brewer used a variety of sources, but he quoted most frequently from the *Acta Sanctorum* and the *Petits Bollandistes*. This author's plan was circumscribed by his attempt to prove that every variety of miracle had its initiating counterpart in either the *Old* or in the *New Testament*. Very numerous parallels can be represented upon this basis, but neither do all miracles find representation in biblical sources, nor does every miracle which has a counterpart in *Scripture* of necessity derive from that origin. Brewer, therefore, excluded the recognition of many fantastic elements from Oriental and Celtic sources, and he disregarded the contributory folk beliefs which were common in other older religions, despite his occasional allusions to Greek and Roman mythology. Then, too, his references are very often lacking or are so vague that his sources cannot be located without difficulty. Nevertheless, the accumulation of so many illustrations of white magic makes the volume still valuable to the novice whose linguistic capacity restricts him to his native English.

The bibliography of German scholars who deal with matters of Christian legend is very large. For the most part, these volumes are not concerned with specific compilations of miracle lore. However, the labors of H. Günter should not be ignored altogether. In his *Die christliche Legende des Abendlandes* (Leipzig, 1910), he surveys briefly a wide range of miraculous themes which suggest the scope of white magic, without, however, attempting any collection of analogues. More nearly related to my efforts is the compilation begun by Peter Toldo and printed by his students. Toldo's comparative approach toward hagiological lore cannot be underestimated, for he indicated numerous Eastern and European analogues for his categories of miracles.[2]

As an illustration of what may be expected from a comparison with other religions, a composite of miracles derived from the progenitor of another faith parallels incidents in all the categories of Christian miracles which follow.

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[2]"Leben und Wunder der Heiligen im Mittelalter," *Studien zur vergleichenden Litteraturgeschichte*, I, II, IV, V, VI, VIII, and IX. Although Toldo drew heavily upon the *Acta Sanctorum*, it has been possible to double his collection in the following pages. Furthermore, since Toldo did not give precise references, it is not easy to locate the separate miracles which he selected.

Saint Alpha

A heavenly voice predicted to an ancient hermit the future birth of Alpha. His mother who had long been barren and who was, indeed, far past the usual bearing age, dreamt that a star fell from the sky into her mouth, and that she conceived. While she was pregnant, she felt no ills, and Alpha's birth caused his mother no pains. At the moment of his appearance in the world, he was surrounded by a great light. A spring gushed forth from the ground, and, although it was an unseasonable time, trees produced fruits. Likewise, wondrous music was heard, and in the saint's presence many sick were cured. For his first bath, two streams shot up from the ground, one warm and one cold. This phenomenon was hardly necessary, since he never soiled his swaddling clothes. Once when his mother was absent, his uncle gave him his finger to suck. The ambrosial fare which issued from the digit satisfied the baby's hunger. At another time, a wonderful bird cared for his wants. Alpha was very precocious. He was able to walk and to talk as soon as he was born. Likewise, learning was no problem, since world-lore was native to him.

Throughout his long life, Alpha did a great many miracles. He was called upon to control conflagrations which ceased immediately in his presence. He could walk in flames uninjured. A prayer could kindle his firewood for him, and he could carry burning coals unharmed. Once he thrust his arm into boiling water and remained unburned. From his flashing eyes, he sent forth flames to burn his enemies, and he was often seen to speak with a tongue of flame. In his cell, he had an inextinguishable lamp, although he did not need such an object, for the light which he emitted from himself as he walked was sufficient to light his way on the darkest night.

Alpha's power over water was equally great. He could cause great waves to subside, as well as all fearful storms to abate, He walked upon water at will. He needed but to strike the ground to produce a curative spring, and when he wished for rain, it fell. At those times, however, when inclement weather might spoil his preaching, the rain did not fall upon him or those who were listening to him. As he walked across the countryside and found the land over-populous, he dried up lakes and rivers to make arable land. He caused sea-water to become sweet and

made muddy water clear. One time he rescued a boy from a deep well by making the water rise and bear the lad to within reaching distance of his rescuer.

All objects which belonged to Alpha were sacred. Once when he dropped his book into a river from a boat, the water cast up the tome at his feet. Another time, when he was on a plain and wished to see afar, the ground arose under his feet and made a lofty height. Upon a certain occasion, he fell into the hands of evil men who cast him down from a high peak, but Alpha fell slowly and was uninjured. When there was need, Alpha could make himself invisible, or he could be in several places at the same time. He often carried on a conversation with a neighboring saint who lived some miles away. Neither of them raised his voice, for each could hear the other perfectly. In his solitude, Alpha heard divine music, and a bell which he owned rang of itself.

All creatures were friendly to Alpha, for even the wildest beasts became tame in his presence. They were always ready to help him. Upon a hot day, a large bird shaded him by flying overhead. A lark brought him food as did also deer and other creatures. A lion protected him, and a fish carried him across a stream. Even strange species, such as those of the dragon family, were subject to his control. Alpha understood the language of all the creatures and protected them. Once when a hunter was about to shoot a deer in the saint's presence, the nimrod was fixed immobile with his arrow drawn.

Alpha's power was manifested also in respect to inanimate things. The mention of his name was sufficient to break the chains of prisoners, and graves opened for his inspection. Locked doors yielded at his approach, and even mountains made a passage-way for him. A wicked man threw a knife at him, but the weapon was stayed in mid-air. The same enemy tried to escape from Alpha, but the ship upon which he embarked refused to move, although the wind was favorable. Another time, a woman who blasphemed him was swallowed by the earth.

No weight was too heavy for Alpha; on the other hand, he could cause the lightest object to become too heavy for a crowd of strong men to move. Objects too short for use were stretched to the proper length by his command. Where he chose to leave a memento of his passing, the hardest rock yielded to his footprints. When he planted a seed, a plant grew up immediately

and bore fruit and furnished shade. Likewise, barren trees flowered in his presence, and an unfruitful plain bore a rich harvest.

Among the many transformations which Alpha accomplished, the strangest was his changing of a girl into a boy. Both Alpha's saliva and his excrement were turned to pure gold for the alleviation of poor men. The saint was also honored by gifts from heaven upon various occasions. Flowers rained upon him, ambrosial food fell at his feet, as did a crown and rich garments. All such miracles and many like them were in the power of Alpha.

When we examine the miracles of Christian legends in the various categories which follow, we find that each of the miracles accomplished by Alpha anticipates the wonders of the Christian saints, and that, indeed, Alpha could be a Christian saint upon the basis of his control of white magic. Actually, this wonder-working of Alpha is an accumulation of some of the miracles told about the Buddha who lived six hundred years before Christ. No one would care to state that the white magic of Christian legend was derived from the legends of the Buddha, for all such wonders are infinitely older than he. In the twenty centuries subsequent to the Buddha, the same kind of miracles continued to be told about other figures in another religion. All such beliefs did not pass from human memory with the present age as will be noted briefly in the conclusion. Men may make different uses of the stock of common ideas and beliefs, but nothing is ever lost.

I

THE WONDER CHILD

The biography of a Christian hero is retrospective and seeks to account for greatness in the tokens of a precocious infancy and youth. Like the story of a mundane superman, the religious biography traces the life of its subject along the course of natural human chronology. In a realistic age, the anecdotes told about the youth of a national hero, are kept within the bounds of rational possibility, whether or not the attributes belong properly to the subject. Popular memory is not altogether trustworthy when it deals with the past of a great man. All the local ideas about infant virtues which foretoken greatness concentrate about the favored subject, and hindsight prophecy is blessed with the forgivable tendency toward fictional invention. In ages less critical than ours, the chosen ones of a mythology, a religion, or a national history, acquire superhuman characteristics and abilities. We do not need to look behind the mythology of Greece and Rome to find ample illustrations for the deification of the great. The religion of one age becomes mythology for succeeding eras. True heroes are confused with divinities. The pattern is repeated in all the most ancient records, east or west.

The cult of the saint as a religious hero contains many of the elements of wonder which are associated with all popular religions. The biographers of a holy man seek signs of his greatness and an anticipation of his powers in his natal or even prenatal appearance in the world. Certain limitations, however, separate the Christian hero, from the representatives of a more primitive folk-imagination. Ascription of a divine parentage as well as an origin due to a strange and unnatural conception is of very rare occurrence. An instance or two can be found in Celtic legend, but these attributes seem to reflect an older native religion rather than a Christian pattern. Divinity of origin and miraculous conception are reserved for Christ, the Master of the saints. The biographers of the lesser heroes imitate many of the miracles

attendant upon the birth of Jesus, but two marvels alone are generally left unparalleled. Divine parentage or an origin due to a strange conception are commonly represented in a more primitive folk-imagination. These supernatural factors have been studied extensively by Hartland, Frobenius, Usener, Hepding, and others.[1]

The mother of Kentigern, although she had not yet received baptism, was strong in Christian faith and requested heaven to repeat in her the miracle of the Virgin Mary, "Mariae virginis integritatem fecundam." Her plea evidently was heard and Kentigern was born without male assistance and completely without pain to his mother.[2] The girl's father had no belief in the miracle exhibited by his daughter and ordered her to be cast from a high cliff. She fell gently and was uninjured (placide lapsu et suavi), whereupon she was put into a boat and exposed to the mercy of the waves. Without rudder or human assistance the boat reached a quiet haven where a hermit, divinely instructed, awaited to receive the favored girl.

Francis of Assisi is said to have been born in a stable among the cattle and to have been visited by three mysterious pilgrims.[3] The analogy to Christ's birth is apparent.

The annunciation of an angel to the mother concerning the future greatness of her child is imitated from the birth of Our Lord in a number of instances. A representative formula may be cited from the legend of Fintan. When the mother was close to her time, an angel appeared to her and said, "Depart from among men into a certain secret place and be there alone, for you are to give birth to a holy infant."[4] Several legends relate how the child's future greatness was divinely predicted without, however, any clear indication being made as to what the foretokening agency may have been.[5]

The mother of Clara of Assisi heard voices in church predicting the future fame of her child.[6] Yta upon hearing the sound of the wheels of the chariot in which the mother of Mochoemog was riding, foretold the importance of her child which was to be born.[7] A prophecy concerning Comgall was made under similar conditions.[8]

The prediction of one saint's greatness by the foresight of another saint occurs a number of times. Patrick particularly exercised this gift. Thirty years before David was born Patrick revealed his coming.[9] Laisrén's (Molaisse) appearance was an-

nounced sixty years before his arrival, and Patrick likewise foresaw the births of Cainneth (Cannicus) and Abban.[10] Columba's advent was predicted by Boethius as well as by Macceus, a disciple of Patrick.[11] Several other saints were similarly revealed.[12] David's importance produced other forecasts as well as some remarkable incidents. His mother took no food but bread and water. When she went to church, Gildas could not preach because of the grace and dignity of the child in her womb. In this manner Gildas was made aware that he would have to give over his territory to that child which was yet to be born.[13] The same miracle is repeated under different circumstances. A priest was about to offer the sacrament when he found that he could not speak. Albeus who was present looked around and saw a pregnant woman; a spirit moved him, and he predicted that the child would be the famous David. Whereupon, the priest was able to speak.[14] A bishop revealed the saintliness of Comgall to his mother,[15] and priests served in a like capacity in respect to a number of other saints.[16] The prophetic power, however, is not limited to consecrated persons. A hermit was the transmitter of such a prediction in the case of Thomas Aquinas,[17] a pilgrim in the legend of Ambrose,[18] and a venerable old man appeared in the life of Boniface.[19] Similarly, a holy woman predicted the birth of Fechin,[20] while both his great-uncle and a poor woman prophesied the greatness of Theobald of Provins.[21] More surprising are other instances. Magicians foresaw the illustriousness of Brigida and Kieran,[22] and heathen gods served the same purpose in the legend of Pontius.[23] Fechin's eventual fame was made evident to a condemned criminal.[24] A prediction to which is joined the promise of a cure is to be found in the legends of Remi of Reims and of Mochoemocus, where blind men were told that they would be cured by the milk of the mothers of the holy men.[25]

A step forward in the direction of rationalization is the vision or dream of the mother concerning the future greatness of her child. In many cases an angel appeared and proclaimed the event, usually without further action,[26] but in the legend of Taurinus the angel touched the woman's womb and there was immediately a fragrance of lilies and other sweet-smelling flowers.[27] The Virgin Mary appeared to the mother of Robert, gave her a gold engagement ring, and stated that this was a symbol that she claimed for her betrothed the son she was about to

bear.[28] Peter the Apostle came in a vision to the mother of Vincent Ferrerius; Dominic of Silos showed himself to Dominic Guzman's mother; Augustine of Hippo proclaimed the holiness of Angelus of Furci; and John the Baptist told the mother of Abba Simon of the future advent of her son.[29] Before his birth the mother of Ursmar saw a venerable old man who gave her a little boy to nourish.[30] The fathers of David of Wales and Stephen of Hungary were informed in visions of their future paternity.[31]

Visitations in dreams to both parents are less common and usually interesting. Hervé's father had a dream three times in succession concerning a young girl he was to marry; he found the girl who had had similar dreams about him, and this foreordained marriage produced the saint.[32] An angel told the mother of Brieuc of Brittany to warn her husband to turn from his idolatry; the latter scoffed, but when three nights later the same angel appeared to him, he thought better of the matter.[33]

A priest saw in the chalice which he held up before the mother of Hugo a child of wondrous beauty and prophesied the greatness of the one who was to be born.[34]

Dreams of sun, moon, and stars as symbols of the future saintliness of unborn children are common enough. The mothers of Columban and Ariald both dreamed that brilliant suns burst forth from their wombs with a light that flooded the world.[35] The mother of Willibrord saw first a crescent moon, which then became full; this she swallowed and sent forth splendor into the world.[36] The experience of Gilbert's mother was similar.[37] Sometimes the father of a saint dreamed he saw a star fall into the mouth of his spouse, as we are informed in the legends of Aidan (Maedoc) and of Aidus,[38] or a mother had this vision.[39] To the mothers of other saints it seemed that lights radiated from their breasts.[40] In another case a very luminous candle was seen.[41]

The mothers of Bernard, Dominic, and Vincent had similar dreams. It seemed to them that they bore in their wombs a little dog. Dominic's mother saw the creature issue from her, bearing a burning brand which ignited all the world. Bernard's mother dreamed that the whelp was white with red on its back and that it barked while within her. A holy man to whom she told her dream assured her that she would be the mother of a right noble man who would give forth great barkings against the enemies of the church, for he was to be a noble preacher.[42]

The maternal dream in the legend of William, boy martyr of England, was concerned with a fish of the pike species which had twelve ruby fins. Placed on her breast, the creature was seen to move. Later it assumed wings and flew to heaven.[43] Finan's mother saw in a dream how a fish the color of gold flew from a place near the sun and entered into her by her mouth.[44] Loye's mother beheld in her sleep an eagle fly over her bed, bow thrice, and promise her something. At the sound of the bird's voice she awoke and was much startled.[45] The mother of Hilda of Streoneshealh had a dream in which, when seeking her husband, she could not find him, but under her garments she found a valuable necklace, which gave light to all the borders of Britain.[46] Seven apples of most beautiful shape and delectable odor formed the subject of Laisrén's mother's dream; these grew in her hands so that she could by no means hold them. Awaking, she told her husband what she had seen, and he ordered her to repeat her vision to no man.[47] The mother of Agnes of Bohemia dreamed that she wore a dun-colored garment (i.e., a nun's robe) under her golden vestments.[48] Comgall appeared to his mother in a pillar of fire.[49] Three dreams were allotted to the mother of Eméré. She saw a sprig of grape-vine spring up near her left foot and fill the earth. Under the vine reposed a heavenly dove. In another dream she saw a bright light issuing from her which was borne to heaven by an angel. In a third vision, she saw the Blessed Virgin who spoke to her saying, "Be not afraid for I have asked my son that you may bear a child."[50] The dream of the tree which sprouts enormously is repeated in various forms. In the legend of Gerald it was a twig which grew to a great tree.[51] The mother of Apollo of Egypt saw a shining man who had with him a tree which he planted in her house. It took root, flourished, and bore fruit.[52] The father of Francis of Sens, when his wife was near her time, saw her give birth to a lily whose roots were put into the earth, and it grew and produced bountiful blossoms.[53] Aethelwold's mother dreamed in detail of a banner or standard whose top was seen to touch heaven.[54] In the life of Ursmarus a ladder reached from earth to heaven.[55]

An elaborate vision occurs in the life of Servan in which the use of the mandrake-root suggests contacts with an old superstition. Servan's father ordered all his subjects to join with him in a three day's fast as a means of overcoming the sterility of his queen. The third night an angel appeared and told him to

go to the city of Elipolis (which is, according to the legend, in the land of Canaan) where he was to bathe in a certain fountain three times. After that he was to gather some of the mandrake growing near the fountain and carry it to his wife. When the queen had eaten, and the marriage act was completed, she conceived. The next night an angel appeared to the queen and assured her that she would give birth to two sons of the most satisfactory faith and good works.[56]

Many saints are said to have been the children of mothers long believed to be barren.[57] Several are reported to have been the children of old parents or at least of mothers normally beyond the age of bearing.[58] The birth of others is ascribed to the response of heaven in answer to devout prayers or particular vows.[59] Kenneth was the offspring of an incestuous relationship between father and daughter, indicating, it seems, that when heaven wills, good may come of evil.[60] The mother of Germain did not wish him and used various remedies and violent means to produce an abortion, but without avail. The saint was foreordained.[61] The pregnant mother was often the object of dispensations commonly bestowed only upon a saint. Rain and snow avoided falling upon the mother of Finan;[62] and doors opened without human aid before the mother of Quinidius of France.[63] The prenatal yearning of the mother of Jean Deschaux for the taste of a certain kind of bird was satisfied apparently by divine means when her craving threatened to be dangerous to the unborn infant. While the mother was sitting with neighbors, a bird of the desired kind flew into the chamber and permitted itself to be caught easily.[64]

The virtue of some religious heroes was made evident by the easiness of their births. They gave no pain to their mothers, and in no way discomforted them.[65] Others were born under strange conditions or in particular places. Declan of Ireland was born upon a rock. He came forth with such élan (precipitated birth) that his head made a large dent in the stone; the hollow thus produced proved to be beneficial; for whatever water collected in this shallow container served efficaciously for many diseases.[66] No snow would remain upon the stone upon which Munna was born.[67] A more amazing miracle took place at the birth of Aedus. Just before he was born a prophet stated that there was in the house a pregnant woman whose time for parturition had come. If the birth could be delayed until the first hour of the next day,

the child would undoubtedly be great before God and man, and his name and memory would be preserved for centuries throughout Ireland. The determined mother resolved that this fame should be her son's. "In truth," said she, "unless he will come through my sides, he shall not appear from my womb until the hour arrives." With these words, she seated herself upon a rock and braced herself against the labor pains. She was able to hold out until the allotted time, but the pressure of the infant's head made a cavity in the stone. The water collected from this hollow is good for ailments.[68] Brigida of Ireland is remarkable for having been born neither inside nor outside the house, but upon the threshold.[69] Robert was born in a solitary place,[70] and Olcanus was taken from his dead mother's body.[71] Plato was one of triplets.[72]

Many of the phenomena under the control of saintly persons are revealed as soon as they are born and in some cases even before birth. A common indication of supernatural gifts is the exhibition of lights, columns, or globes of fire at the time of the chosen child's advent into the world. Three moons were visible in the sky at the birth of James of Mevania (Bevagna).[73] A star shone brightly upon Marianne de Jésus.[74] Columns of fire stood over the houses of Wilfrid, Comgall, and John of God.[75] A globe of fire is described in several instances, particularly in association with the Irish saints.[76] Mysterious flambeaux, brilliant as the sun, lighted the cradle of Agnes de Monte-Pulciano.[77] Other lights whose origin is not definitely ascribed are mentioned in numerous lives.[78] Elias' father saw two shining men laden with light who wrapped the boy in fire instead of rags.[79] The face of Herbert shone radiantly,[80] and a radiance shone around Albert of Sicily.[81] At the birth of Guthlac of Crowland a hand of fiery brilliancy shone forth, which seemed to descend from the sky and to be stretched out to the Cross which was standing before the door of the house in which the mother was in labor.[82] At the baptism of Livin (Liafwin), a column of light shone over the child, and a hand of fire traced the Cross thrice on his brow, while a voice from heaven thundered, "Beloved of God and men, whose memory shall be blessed."[83]

Birthmarks of a characteristic pattern were impressed upon some holy children. Gualterius and Fantinus each had the insignia of the Cross more or less clearly designed upon their chests or backs.[84] Nizier of Trèves was born with the tonsure.[85]

Dubritius (Dyfrig) of Wales was born in the midst of flames. His unmarried mother was ordered burned by her indignant father. She was cast upon a pyre and left to be consumed. After some hours, those sent to gather up the bones which might have remained for burial found the mother sitting in the ashes, holding her new-born child and not injured in the slightest degree.[86] The mother of the Irish Fursey had a similar experience with the exception that her tears flowed so copiously that the fire was extinguished.[87]

Bees swarmed about the mouths of Ambrose and Isidore as they lay in their cradles, indicating the future sweetness of their words. The same story is told about the Greek poet, Pindar.[88] Another classical reminiscence is suggested appropriately in the legend of the saintly Romulus who was nursed by a she-wolf for three hundred days.[89] A she-wolf ravished Albine from his cradle and bore him into the fields. Two maidens who passed that way found the child and took pity upon him. One of the girls expressed the wish that she might have milk to foster the child. Immediately her breasts swelled and filled with milk. She gave the child suck, and her companion, expressing envy, had the same favor bestowed upon her.[90]

Celtic legends note the phenomenon of a white cow whose milk was considered especially appropriate for the nourishment of young saints.[91] The nurture of the infant Kenneth offers some marvels. He was the son of a Welsh prince, born in sin, and cast adrift in an osier coracle. The seagulls united to lift him with their claws and beaks from his perilous position. They bore him to a ledge and made a bed for him of their breast feathers. After nine days, an angel brought a bell for him to serve as his drinking utensil, and every day a doe came to the edge of the cliff and spurted milk into the bell. A shepherd found him and carried him home, but the seagulls snatched him from his crib and bore him back to his native ledge.[92] The Irish Berach was taken from his mother at the baptismal font in order that he might be brought up by the bishop. When the child cried for his mother's breast, his uncle gave him the lobe of his ear to suck. From this appendage flowed a copious supply of honey.[93]

The miracle of the flowering rod which is so common in the miracles of the mature saints finds place also in their early careers. While Colman's mother was giving birth to him, she grasped a

stout rod which rooted and become a sturdy tree.[94] Bells rang without human hands when John of God was born.[95] This miracle is repeated at other periods in the lives of the saints. Simultaneous births of saints are reported in the life of Ombrianus. He is said to have been born at the same time as Thomas Aquinas and the Blessed Ambrose.[96]

The baptism of a wonder child is accompanied by a variety of phenomena. An angel in the form of a beautiful youth performed the ceremony in the legend of Moling.[97] Rudesind was accompanied by angels to the scene of the rite.[98] The appearance of a dove during the baptism is not unusual.[99] Where water was not readily available, a fountain burst forth upon a number of occasions at the appropriate moment for the baptismal ceremonies[100] The spring miracle is one of the commonest of all the wonders which occur in hagiology. Another water miracle occurs in the legend of Thierry. The water with which he was washed after birth remained clean and unpolluted.[101]

The precociousness of chosen infants is manifested in various ways. The famous Nicholas was the model for many imitators. Scarcely was he born when he stood upright. As an infant he fasted on Wednesdays and Fridays and would take the breast only once on those days.[102] Simon Stock, so called because he lived in a hollow tree, refused his mother's breast until she had rendered her customary homage to the Virgin.[103] Other remarkable children refused the breast on moral grounds. Catharine, Robert, and the Blessed Ursuline abhorred the breasts of nurses whose lives were not strictly continent.[104] Gonsalvo of Portugal had to be carried to church each day before he would eat.[105] Veronica Juliana escaped from her mother's hands at the age of six months in order to kneel before a picture of the Trinity.[106]

Children who spoke prematurely, particularly under the stress of an awkward situation, form a large quota of miracles. Barrus made peace between the king and his father by speaking from his mother's womb.[107] Gerald spoke three times from his mother's body before he was born.[108] Fursey, whose mother was about to be burned for her secret marriage to a Christian, chided his grandfather for his cruelty. The author adds, "This voice was that of the baby or of an angel."[109] Amandus had been badly treated by King Dagobert. He was, however, recalled to the court when the king's son was born. The monarch begged pardon and requested the baptism of the child. These entreaties

were granted. When the infant was baptized, no man answered, and the baby said in a clear voice, "Amen."[110] An infant upbraided at some length the provost Lucretius for his treatment of Beatrice.[111] The early talk of other saints has been recorded under a variety of circumstances,[112] but the situation which is presented most frequently is that of false accusation of paternity. The infant in each instance reveals his true father. Typical of these miracles is the legend of Ninian. A certain woman shielded her lover and accused the parish priest of being the father of her child. While the assembly stood amazed, Ninian called upon the child at the mother's breast to reveal his real paternity. The child did this in a speech of some length, pointing out at the same time his real father.[113]

In the life of Cadoc, it is related that when he was about to be baptized, he jumped from the arms of the person who was carrying him, and by three leaps got to the fountain where he dipped himself three times in the water in the name of the Holy Trinity.[114] Gamelbert was a serious creature from his earliest days. He avoided all the folly of childhood, such as infant games, fits of rage, or senseless laughter, which, as the text adds, "id aetatis homines aliquoties sine causa stimulant."[115]

The extensive thaumaturgy of the saints in the matter of human infirmities makes up the largest number of miracles in the lives of the holy men. It is not surprising to find these powers exercised at an early age. The time she was carrying him, the saliva of Finan's mother was potent in combating all diseases.[116] The milk of the mothers of Mochoemog and Lambert was efficacious in cases of blindness.[117] The touch of the infant Mola's hand was sufficient to cure a man's ulcer.[118] The tears of Luan had a like effect.[119] The lives of Kentigern, Fechin, Senan, and others relate additional examples of marvelous precociousness.[120]

The education of the wonder-child is accompanied by miracles which would make any schoolboy envious. Leonorius by divine dispensation was enabled to learn his letters in one day, his conjugations upon a second day, and the art of writing upon a third successive day.[121] Patrick acquired his extensive knowledge without the aid of books or teachers.[122] Quiriacus received his education from an angel,[123] and Basil was instructed by a dove.[124] Whippings in boyhood's trying days of learning were miraculously prevented in the life of Finan. One

day when his instructor's whip was about to descend upon his hapless shoulders, an angel seized the end of the instrument and kept it suspended in the air so that it might not fall upon him.[125] Erkenwald came to the aid of an unhappy lad who was in disgrace with his master on account of his stupidity. By the power of the saint he was able to overcome his difficulties without the tediousness of long hours over his books. His master was properly astonished.[126] A pretty story is told about the early life of Cuthbert of Lindisfarne. For a while in his boyhood, he romped with other children of his age. One day, when he was playing ball with his companions, a fair young child of three appeared among them. He was the fairest creature that the children had ever seen. He spoke to Cuthbert (saying in the words of Caxton), " 'Good brother, use no such vain plays, ne set thy heart on them.' But for all that, Cuthbert took none heed to his words." Then he spoke again, " 'All mine heaviness is only for thee; because thou usest such vain plays, for our Lord has chosen thee to be an head of Holy Church,' and then suddenly he vanished away."[127]

Finan was a comfortable chap to have for a playfellow. Whenever his companions had any pains or discomfort, he cured them immediately.[128] Sometimes, however, the child's superior powers were not so pleasantly dispensed. Tigernach was captured by pirates when he was still a little child and sold as a slave to the king of Brittany. The little lad was put to bed with the king's young sons. In the morning, the young princes were found dead. The paramount greatness and sanctity of Tigernach had been too oppressive for the more earthly nature of the royal children. The advice of Morwen was sought. He recommended that the holy child should be placed once more between the dead princes. Now his power had quite another effect, for it served to revive the boys. In remembrance of the event, one prince remained always blind and the other was bald to the end of his days.[129] Another marvel is joined to the one just related. Morwen was so struck by Tigernach's virtue that he took him to his monastery at Roseneath (Dumbartonshire, Scotland). One day, while he watched the sleeping boy, he saw him exhale first a milky-white breath, than a wine-red breath, and finally one of an oily color. These exhalations were tokens of his future greatness.[130]

Macniscius is a witness of the vindictive power so often

evidenced among the Celtic saints. The hand with which his nurse struck him for letting a calf get to the cow became withered. The boy good-naturedly cured her.[131]

The type of miracle associated with the advent of a saint into the world is amply illustrated without being exhaustive. A fair exhibition of the variety of white magic, anticipating as it does the greater accomplishments of holy men in their mature years, is a suggestive representation of what may be expected in the categories of miracles which follow.

II

THE FOUR ELEMENTS

The province of the white magician is all things in heaven and earth. It may be expected, then, that control of the elements was bestowed upon the saint, and that he could effect all sorts of abnormal phenomena by means of the special favor bestowed upon him from above. The elements obeyed him or signified his holiness in strange ways.

A very large group of miracles fall into the natural categories of the four elements, fire, water, earth, and air. An additional number of marvels are grouped also under these headings, although they might find a place equally well within some other category. In each instance, however, the factor of an element plays a part and is at least one sufficient reason for the classification.

1. Fire

Fire and the spectacle of light, of whatever origin, (and in many cases the source is not clear) are treated here together. A common form of evidence of the greatness of a holy man is the striking appearance of some mystical light or fire about him, either during his life, at his death, or at least at his tomb. A particular designation of the kind of light or fire and its shape is stated in some cases; more often, only a general ascription is made. People saw a star shining down upon the head of Udaut, the hermit.[1] A particularly bright star was evident at the death of Catharina, and the same indication appeared over the tombs of Benedict and others.[2] Less rational is the legend of Firmin, where we are informed that a ray of the sun pierced the wall of the monastery at the point where the body was laid out.[3] The remarkable globe of fire which is mentioned in association with the birth of many saints appears at various times, both during the course of the holy man's life and at the moment of his death. Usually, this phenomenon is witnessed during the stress of a particular situation. While Francis Sensis was preaching, people

saw a ball of fire over his head. Similar incidents are common.[4] The same blazing sign occurs over the dead body of a saint or at his tomb.[5] Varying in shape but no less strange is the shaft or column of light which descends from heaven upon the chosen man. Such a band of light shone about John de Meda while he was praying.[6] In the legend of Gregory the Great, we are told of a column of fire upon which angels were ascending and descending.[7] Many similar cases are recorded about other saints, both during their lives[8] and after their decease.[9] While Fantinus was instructing people in the faith, a brilliant cross appeared in the sky.[10] The same spectacle was in evidence and is described at some length in the legend of Hildegarde. Over her tomb shone a cross which was small at first but grew rapidly into immensity, being surrounded by innumerable circles of various colors.[11] A luminous cloud flamed over Codratus,[12] and a similar *lucida nubes* accompanied by a pleasing odor filled the house in which Vitalis died.[13] Mysterious candles and lamps have representation too, particularly at the time of a saint's death.[14] Very frequently, however, the lights and fires receive no particular description, and general statements suffice, such as 'totam domum superni splendoris claritas illustravit,'[15] or 'in magno lumine exspirat.'[16] Some saints could dispense with any light at night since their rooms were filled with a radiance.[17] Many saints were honored only after their deaths, when their tombs were illumined by a special effulgence.[18] Over Hildegundus twin suns appeared while he celebrated the mass.[19] More radiant signs, wherein fire is particularly mentioned, occurs in several legends.[20]

Sometimes a second purpose is served by means of strange celestial lights. Many instances tell of manifestations to man that a saint's body has been lost or neglected, when, for example, he has been murdered, or has died a natural death in some lonely place, of when his tomb has been forgotten. Under such conditions, a finger of light points out the spot so that the proper respect may be paid.[21] Lights guide in other instances also. When Solongia was lost, a shepherding star pointed out her way.[22] An unspecified light aided Francis and his companion upon a perilous night journey.[23] In the legend of Boecius, we are told of a lost boy to whom his parents were led by a column of light.[24] Blessed Artaldus tried to run away when his fellows proposed to make him a bishop. His modesty did not save him, for a remarkable light exposed him while he was fleeing.[25] In the life

of Justus, we read how the road of a thief was lighted up for his pursuers.[26] Nummolus received a sign from heaven where he was to bury the body of Benedict. A sudden light showed him the place clearly.[27] A few legends recount how light issued from various relics.[28] Poppo had a strange experience. Having returned from a pilgrimage to the Holy Land, he was on his way to fetch the lady to whom he was betrothed. Suddenly, he was dazzled by a light which illuminated him from within. After this radiance faded away, he noticed a flame burning on the end of his spear. This stimulus was sufficient to turn him to the monastic life.[29] A cross shone in the head of Amandus.[30]

Miracles dealing particularly with the sun and with sunlight present some interesting features. The wonder of Joshua's stopping the sun is repeated several times.[31] A variation of this phenomenon occurs in the legend of Molua. This saint lengthened a day in order that his friend Sethna might stay with him. Sunlight accompanied Sethna and his men back to their city, although darkness covered everything outside their immediate vicinity.[32] Daylight continued likewise through the whole of Patrick's funeral, although the sun had set.[33] A king promised to release a certain man whom he had in chains if Colman could keep the sunbeam which was shining through the window fixed until evening. The saint blessed the beam, and 'stetit, splendens ab oriente per fenestram, usque dum sol post vesperam in occidente occubuit.'[34] Abnormally long sunshine is recorded in the legends of Finbar and Cronan. Indeed, sunshine lasted forty days and nights in the legend of the last saint.[35] Dalmace Moner produced sunlight by his prayers.[36] In the legend of the Forty Soldiers, the ice into which they were caused to be frozen during a severe winter melted beneath a particularly unseasonable sun, and they were relieved of their suffering in this way.[37]

A charming miracle is the one in which a sunbeam is made to support some article. Usually this weight is an item of wearing apparel. Goar flung his hood across a sunbeam which pierced the gloom through a narrow window.[38] Sometimes, cloaks and vestments are cast across the ray,[39] but Cuthman and Morant hung their gloves upon a sunbeam.[40] The veil of female saints is similarly supported in the legends of Milburga and Werberga.[41] In the Middle English life of Anne, the pranks of the child Jesus include among others sitting upon a sunbeam or jumping from one.[42]

The efficacy of the saints in the control of conflagrations is of very frequent occurrence. Usually, the holy man's presence and his prayers are sufficient to bring about an immediate cessation of the raging flames.[43] The sign of the Cross made toward a blaze proved equally successful when applied by many saints.[44] Declan hurled his baculus into a fire and put an end to the flames.[45] The courtesy of conflagrations is noted in other legends. The fire carefully avoided the houses in which Gilbert and Germain were living.[46] The life of Romuald relates how two of his monks were murdered in their hut for the sake of treasures which they were thought to have. The murderers set fire to the hut, but the flames refused to approach the bodies of the holy men, and even the hut, built as it was of light inflammable materials, could not be made to burn.[47]

Not only did the person of a saint serve to control fire, but also his relics, or any object particularly associated with his use acted as a restraint. The legend of Eugendus records that some of Martin's sacred oil helped control a fire in a monastery and was not itself destroyed although exposed to the flames.[48] The holy shrine of Werberga was carried around the town of Chester and prevented its destruction by a threatening blaze.[49] Gregory of Tours tells how some of Martin's sacred wax put out a fire.[50] The cloth upon Agatha's tomb found a like use.[51] A strange sort of rationalization is the application of a modicum of water. A child quenched a fire in a house by sprinkling the flames with a brush full of water.[52] Mamertus, bishop of Vienne, controlled a dangerous conflagration in his city. He stood before the altar clothed in festival garments and overcome by the zeal of his faith he checked the power of the flames with the stream of tears which he shed.[53] Other methods for the mastery of the element offer a varied picture. Mellitus is said to have caused the wind to shift and stopped the progress of a fire which threatened to destroy the city of Canterbury.[54] Sacerdotis had the aid of a little cloud. 'Incendium . . . extinguitur per nubeculam apparente adductam.'[55] An angel served as fireman in the legend of Stanislai Kostkae.[56] Alred made use of an herb similar to the chickpea which he threw into the midst of the flames.[57] Lightning was the agent of control in another episode.[58] Francis of Paula put out a blaze by walking through it bare-footed.[59]

Fire also obeyed the saints under a variety of unnatural circumstances. A number of cases have been noted where the

sacred vestments were in danger of being consumed. Each time the fire turned aside and refused to catch hold of the holy garments. Even when burning candles were overturned upon the cloth, the material did not burn.[60] Upon one occasion, Francis caused his hood to be cast into a fire. When the garment had been in the flames for a time, it was taken out completely uninjured.[61] An overturned candle did not burn Augustine's pall,[62] or, in a similar situation, the tapestry on Udulricus' sepulchre.[63] Even more inflammable objects like Catharine of Sienna's veil escaped.[64] Relics of varied nature were spared in a number of saints' legends,[65] even hair was untouched.[66] Fires which completely destroyed churches were found to have left behind the tombs and shrines of saints completely uninjured.[67] Wooden altars had a similar salvation.[68] A crucifix was spared in another miracle.[69] In general, dry wood, the natural food of the flames, proved resistant if it had had any contact with holy people. The post upon which Aidan leaned when he died could not be burned when the rest of the church was consumed by fire.[70] Similarly, some of the dust from Oswald's death place when placed upon a post preserved this timber when the rest of the house was destroyed.[71] Melaine's wooden coffin had a like preservation.[72] Patrick's wagon pole remained untouched by fire;[73] a vase of wood which was the property of Peter the Martyr escaped burning;[74] and flax was spared in another incident.[75] In a contest with a druid, Benignus was victorious. The contestants sat in a hut which was made one half of dry wood and the other half of green timber. Benignus occupied the inflammable portion which the fire refused to burn, but the green half was totally ruined.[76] The fantastic Celtic touch appears in a legend of Finan of Ireland. The saint cut himself a sturdy staff for a baculus and carried it to Brendan, for only he had permission to give him such an object. Brendan cast the staff into a furnace where it remained for some time. Not only was the wood not touched by the fire, but when it came forth it was a baculus fashioned in the precise shape which Finan had wished it to be.[77]

Valuable books and papers because of their associations with saints bear a charm against fire in a variety of circumstances. One half of Cainnicus' house did not burn, because his book rested in that part.[78] A candle set upon a book burned down but did not injure the volume.[79] The mother of Eberhard used to

get up every night to pray. This occupation annoyed the saint's father who one time snatched the book of hours from her hands and threw it into the fire. The next day, the volume was found intact in the midst of the glowing coals.[80] A schedule which Dominicus had written against heretics escaped injury from fire.[81]

The annoyance of lamps or candles which have become extinguished for one reason or another is easily remedied for the saints. Many times the devil is charged with the maliciousness of bringing on unwanted darkness. When Gudila's lamp went out, she blamed the demon. Heaven heard her complaint and rekindled her lamp.[82] Many other holy men and women were similarly favored.[83] Candles were more common than lamps and were relit, therefore, more often in a number of different circumstances. One example will suffice to show the nature of the miracle. As a sign to a heathen king who threatened him with death if he could not prove the power of God of whom he preached, Abban made a candle light by a sign of the Cross, and nothing could put it out until it was all consumed.[84] The candle-lighting miracle of Genoveva is representative of a great number of similar wonders.[85] One or two variations of this magic are worth noting. An angel came to relight Mildred's candle.[86] A torch instead of a candle kindled of itself in the legend of William of Paris.[87] The power of white magic over black magic is shown in the legend of Severinus. A man who had secretly celebrated a heathen sacrifice was discovered by the saint in a remarkable fashion. While the candles of the rest of the congregation were miraculously lighted by heaven, the sinner's taper alone would not take flame.[88] A certain prince was convinced of the true religion by a miracle. "Breathe upon a candle and light it, and I will become a Christian," he said. Ibar tried and failed, but Abban was successful.[89] There were degrees of holiness as this episode bears witness.

Candles or lamps which cannot be extinguished appear frequently in the legends.[90] Even when the candle was plunged into water it kept on burning, as the legend of Wigbertus has made note.[91] The perpetual lamp was less often recorded.[92] Bridget's fire which was cared for by virgins at Kildare never went out and showed no increase of ashes over a long period of years, according to Giraldus Cambrensis.[93] Oriental legend is represented in the life of Abba Samuel. The saint had with him a

book and some fire. He prayed and stepped into a swift stream. The current dragged him down, but at the same time threw him upon the opposite shore. He found his fire still burning and his book uninjured.[94]

The use of fire for torture and for various trials is familiar information and does not need to be discussed here at any length. A considerable number of saints were made to walk through glowing coals, or they chose to do so of their own volition. In no case, did they show a sign of injury.[95] Heated ploughshares were used to test the chastity of Kunegund, the empress.[96] Many other saints were cast into bonfires and issued forth without a blemish.[97] The fiery furnace was also employed as a means of torture, but this instrument seems to have been very unsuccessful in a number of instances.[98] Indeed, oven heat bothered several holy people not at all. Silvester entered a baking oven and swept it out while a fire was burning beneath it.[99] Others repeated this action under slightly varying situations.[100]

Astounding proof against heat in any form is evidenced in many legends. Ananias and Peter were kept in boiling water for three days but showed no signs of discomfort in their hot bath.[101] In a duel between a Christian deacon and a heretic, the former was able to take a ring from a pot of boiling water, while the latter had the flesh cooked from his arm.[102] Ethelwold came into the kitchen and found a great cauldron stewing with a mixture of bread and meat. To test the obedience of his cook Aelfstan, he ordered him to get him a crust from the bottom of the pot. The affable Aelfstan did as he was ordered, and his arm remained unhurt.[103] This transference of resistent powers to others is related in a miracle which occurs several times. A mother, in her haste to see the festivities which her city was celebrating for Julian, left her baby in his bath. The tub was a cauldron placed over the fire to take the chill from the water. The woman did not return for a long time. When she came home, the child was playing in the boiling water, perfectly at ease and in no way injured.[104]

The greater heat contained in boiling oil, pitch, and lead made little difference to a saint if he was designated for special favor. An oil bath was tried on Rufinus, Peter the Prior, and others.[105] Calocerus was not alone in his experience with a plunge into pitch.[106] Thyrsus and his companions were comfortable in boiling lead.[107] Broiling upon a gridiron was allotted to Felix and

others who remained unscorched.[108] Francis the Confessor felt no pain from a branding iron.[109]

Another test of sanctity and of control of the hot element was the carrying of live coals in a robe or a cloak without harm to the garment or injury to the bearer.[110] Sometimes, the coals were put directly into the saint's bosom and carried this way without bad effects.[111] Again, coals were carried in the hands without injury to those members.[112] Red hot irons were substituted often for the glowing coals. Lugidius carried such an iron to Comgallus who refused to take it. The former then put the iron upon the table through which it immediately burned its way.[113] Molua plucked a glowing iron from the fire.[114] Francis of Assisi carried heated iron as did other saints.[115] Aldegundis lifted a pot of liquid wax from the fire with his bare hands.[116] Kieran (Piran) held a fireball from heaven in his lap for the warming of his companions upon a cold winter day.[117]

The problem of a light at night when normal facilities were lacking was never bothersome to the man blessed by heaven. A lad who peeped through the keyhole saw Flannan grinding corn by the light of his own hands, from each finger of which flames were shooting.[118] Similar actions are recorded on the part of at least a dozen other saints who made use of their fingers to light their actions.[119] Not only fingers but faces gave off light. Ida (Ita) lit up her room by the brilliance of her countenance.[120] Many saints spoke literally with tongues of fire.[121]

Some curious miracles which are related about the production of fire from strange sources cannot be overlooked. Fire which issued from water is described in the legend of Michael the Archangel.[122] Ciaranus blessed a stone one day when his fire went out, and flames began immediately to consume this strange fuel. The saint, not contented with this miracle, picked up the burning stone and carried it to Ruadanus.[123] During a very cold spell, Comgallus and his monks stopped at a vacant house. They collected icicles, and the saint blessed and breathed upon them. From this unusual fuel they warmed themselves.[124] A similar miracle is related about Sebaldus. In bitter weather he asked for shelter at the house of a laborer. Sitting before a feeble fire, he ventured to ask for more fuel, but the churlish peasant refused. Sebaldus asked the good wife to fetch him some icicles from the eaves. When these were cast upon the fire, they roared into a splendid blaze.[125] Berachius made use of snow for heating pur-

poses[126] In the legend of Stephan, a marble pillar was burned to its socket when a lighted candle fell against the stone.[127] After these marvels, it is less surprising when we learn that green timber burns and dry does not.[128] Unnatural creation of fire is not exhausted by the miracles just related, but the remaining varieties follow a less exciting pattern. Some saints like Mochua, Molua, Patrick, Ciaranus, and others (Celtic saints are especially operative with fire) call down fire from heaven by means of prayers.[129] Savin put a candle to his heart which emitted a flame to light the taper.[130] An angel blessed the coal which Lugidius held in his hand, and a fire was produced.[131] Coemgenus cured the distress of a little boy who did not like his milk cold. He poured the liquid into a hollow stick and, holding the strange container over the fire, was able to warm the milk to the lad's satisfaction.[132] Senan is said to have created a flame while he was sleeping.[133]

Divine fire served to punish the heathen as well as evil men. Seventy Saracens were consumed by fire at the request of Angelus.[134] In the legend of Philetaerus and Eubotius, fire from heaven destroyed an obnoxious prefect.[135] Violators of the saint's day were punished in the same fashion by Pantaleon.[136] Pagan shrines and idols often met a like fate,[137] to say nothing of wicked cities.[138] Magic books were not spared by heaven's wrath.[139] Often the fire exhibited a selective quality by burning the wicked people and avoiding the good.[140] David's curse was sufficient to call down flames.[141] In a few cases, we are told that the mysterious fire was lightning.[142] It is not too much to assume that its origin was many times of this nature.

Miracles of cookery are of rare occurrence. Bernerius baked bread on the Sabbath without the aid of fire.[143] Abba Bakimos put water and food into a pot, and it was found that his preparation was sufficient, for the food was discovered boiling and cooked.[144] Of a cognate nature are the remarkable lamps described in the legend of Nicetius which burned forty days without oil.[145]

Aidus, Cainnicus, and Carthagus, Celtic saints, all took quick trips by means of chariots of fire. A certain Molocca insisted that he would die unless he went to Rome. Aedus ordered a fiery chariot. They went to Rome, stayed one night, and again returned to the city of Ferns.[146] A sister of one of Cainnicus' friends was carried off by a certain king who lived on an island

in the middle of a lake. When the king saw the flaming vehicle with its steeds of fire and the driver with a flashing sword in his hand, he was more than willing to release the abducted girl.[147] Carthagus had an angel for driver upon his trip.[148] Bertellinus saw Guthlac carried to heaven in a fiery chariot, a phenomenon which has ancient prestige.[149]

Some isolated miracles of peculiar interest are worthy of mention. Milburga brought the son of a widow back to life by means of a celestial fire.[150] Anthimus effected a cure by means of a divine light.[151] A candle burned with a ruddy, bloody flame in the life of Hartwick.[152] In the legend of Zeno, fish are described swimming in boiling water.[153] Walfridus and Radfridus felt warm in the midst of great coldness.[154] A column of light revealed to a priest a theft which was being committed at Melorus' shrine.[155] Fire blazed from the earth in the legend of Demetrius.[156] The writings of heretics were consumed immediately, but a book written by Dominicus was rejected by the same fire three times, the volume being cast out mysteriously as often as it was thrown in.[157] Fire also rejected the bones of Victor.[158] A pot which would not boil over a hot fire is mentioned in the legends of Patrick and Benno.[159] A disrespectful but unwitting man who sat upon a box containing the relics of Hermann Joseph felt such a heat that he arose in a hurry.[160] The life of Salvius tells of a mysterious lamp which burned between the horns of a bull.[161] In another legend, candles shone between the horns of a deer.[162] Idda is represented as having a favorite stag from whose horns flames issued and this convenience, no doubt, served her as a walking candelabra.[163] No candle except one made of wax would burn on Judoc's altar.[164] According to Matthew of Westminster, in the year 1261 lightning struck the church at Evesham, setting it on fire. No water availed, but a ray of sun streamed upon the fire and quenched it.[165] Candles refused to burn on Balbina's altar when her relics were removed.[166] A beggar asked Clodoald for alms. Having nothing else, he gave him his hood. When the poor man walked through the dark forest, the hood began to shine like a lamp.[167] When the head of Justus was brought home to his mother, she wrapped it in a towel and hung it upon a hook near the ceiling. At times, the head shone like a lamp.[168] Salome wondered how Mary had brought forth her son, being a virgin. She made bold to touch the seal of Mary's virginity, and her fingers were burned by divine fire; but as soon as she

touched the child, she was healed.[169] In an Eastern history of the Virgin Mary, we are told of Christ's being wrapped in swaddling clothes of fire.[170] In another miracle, the razors of a circumcisor melted in the presence of the Christ-child.[171] The miracle of boiling blood is found in the legend of Andrea Avellino.[172] A certain fornicating fisherman made his confession and was uninjured by a red-hot iron. Later, when he relapsed into sin, he was burned by cold water.[173]

2. Water

The power of a saint over water and other liquids is as comprehensive as the exercise of his control over fire and its coincident phenomena. The general folklore about water is very extensive; the records of the saints, however, contain a limited number of miracles, which, for the most part, are analogous to well-known biblical incidents.

The very large number of saints to whom wells, springs, or natural sources of water are ascribed is explained in many cases, at least, as the substitution of a Christian ascription for an older pagan one. So large is the number of holy wells, that no Christian country lacks them. In most cases, curative properties are associated with such water. The number of beneficial spas in Europe attest the basis of truth for at least a part of the number claimed. He was a relatively impotent saint who could not claim one spring or fountain for his own. The production of the well was brought about by the saint striking the ground or rock with his staff (as Moses did), or by simply invoking heaven.[1] Some variations exist, however, from the general procedure. Aidus caused water to issue from the cut in a tree.[2] A number of miracles occur like the one told in the legend of Oduinus. A fountain gushed up at the place where his head was cut off.[3] Julianus Sabae produced a fountain by means of his tears.[4] Samson made sweet water to flow from a jawbone.[5] The origin of a well in the legend of Endeus belongs to the realm of curiosa. The two oxen who pulled the body of Fancee were weary at the end of their journey. 'Ibi qouque boves post tanti itineris fatigacionem urinam suam de terra iterum hauserunt. . . . Ibi etiam duo postea fontes aquarum viventium de terra eruperunt.'[6] Hilarus restored a spring which had been dry for seven years.[7] James dried up a fountain, and afterward restored it.[8] Cuthbert would not permit his well to furnish water to pirates. The water

ceased to flow when the rascals approached.[9] Theodoric purified a polluted fountain by washing his garments in the befouled water.[10] David blessed a spring which was full of poison, and caused it to become warm until the Day of Judgment.[11] A certain man accused Gildas and his monks of encroaching upon his land. The saint caused a fountain to arise which made a stream to divide the properties.[12] A pleasant little story is told of Gengoul who found the waters of a certain spring very pleasing to his taste. He bought the spa, and, having paid the owner, went on to his own country. The seller was rejoicing in the saint's stupidity, for he could not see how the spring could be moved. When the holy man came home, the spring burst forth at his feet, and the former owner was left with a cavity where the water had been.[13]

Blood flowed from the ground at the point where Foillanus was martyred.[14] Fountains which produced other beverages than water appear particularly in the legends of Celtic saints. Ciaranus changed the water of a spring into the best wine.[15] David caused wine to issue from the earth, so that so long as he lived, he was never in want of a good draught.[16] The well of Carthagus yielded alternately milk, beer, and wine.[17] This phenomenon is similar to the one in the Maelduin story where a fountain gave water or whey on fast days; milk on Sundays and festivals of martyrs; and wine and beer on the greater ecclesiastical festivals.[18] The fountain in which Cadoc was baptized flowed mead one year and milk the next.[19]

Dwyn's fountain had a local reputation. It was inhabited by a sacred fish whose movements indicated the fortunes of the lovesick people who resorted to it, and who might later drop a coin into Dwyn's chest.[20] Southey's ballad relates the curious property of Keyne's well. The husband or wife who first obtained a drink of the water acquired ascendency over the other. One sad episode ends:

> I hastened as soon as the wedding was o'er
> And left my good wife in the porch,
> But 'i faith she had been wiser than I,
> For she took a bottle to the church.[21]

Two springs dedicated to Azenor had the virtue of augmenting the supply of milk of nursing mothers who drank of the water. A young man once imbibed from one of the holy wells

and was horrified to find his breasts swell and fill with milk. The saint relieved him.[22]

The prayers of saints produced rain at will in numerous instances.[23] Too much rain can be as unpleasant as too much dryness. Many holy people had the power of stopping excessive precipitation.[24] More remarkable are the instances where the rain avoided a saint but fell all around him. For example, the rain fell neither upon John of Capistrano nor upon the people to whom he was preaching.[25] Aubin stopped at an inn with other travelers during a terrific storm. During the night, a downpour so great came that, while every one else was wet from head to foot by a sudden cracking of the roof, the saint remained perfectly dry.[26] Rain avoided the funeral procession of Luchesius.[27] The tombs and relics of various saints had the same favor conferred upon them.[28] Rain left untouched the ship which was carrying Godscalcus' body, while the storm raged all around.[29] When the reapers were busy in Aedus' field, rain fell upon the crops of his neighbors but carefully avoided the saint's property.[30] Holiness is not always of equal value. Columba, Comgallus, and Cainnicus were caught in the rain. The clothes of the first two were wet, while Cainnicus' remained dry. When the uncomfortable men asked why this might be so, the dry saint asked them what their thoughts had been. Columba said that the Holy Spirit had revealed to him that members of his family were in danger upon the sea; Comgallus answered that his mind had been devoted to thoughts of his brethren who were celebrating the mass. Cainnicus stated that his thoughts had been in heaven among the angels.[31] Snow or hail followed the same regulations which were imposed upon the rain.[32] In the legend of Mochua, milk rained, while in the story of Albeus, apples poured down.[33]

The value of books is again emphasized by the fact that we learn so often how, under a variety of circumstances, volumes were preserved from harm by rain or immersion in water.[34] The heavy bindings and tight clasps may have had much to do with the protection. When the houses of the Jesuits were being broken up in southern Bavaria, a great many volumes were thrown into the river Inn. A Munich bookseller showed me some tomes which had been fished out, and, beyond a slight discoloration at the edges, no apparent harm had been done to the tightly closed volumes. Cuthbert's shroud was immune to wet-

ting.[35] Many saints were in no way inconvenienced by falls into water or by wading through streams. Their garments remained completely dry.[36] Many instances are recorded of the imitation of the Red Sea miracle. The waters of seas, lakes, and streams turn aside and let the holy man walk through untouched by moisture.[37] Even more numerous are the number of those to whom walking upon water was no novelty.[38] Comgallus knelt upon the sea and said his prayers.[39] The Christ child sat upon the water.[40] David rode a horse across the sea.[41] Aidus drove a chariot across a large body of water.[42] Hyacinthus carried a heavy statute of the Virgin across a river and left his footprints in the water.[43] Wulfrannus caused persons about to be drowned to walk upon the water.[44] Snow melted beneath the footsteps of Peter of Alcantara but did not wet his feet.[45]

In flood times, rivers were often made to obey the commands of holy men, so that they stayed within their boundaries.[46] Brigida changed the course of a river,[47] as did others.[48] Gildas made the water follow the course of a mark upon the ground which he made with his baculus.[49] Alban dried up a river,[50] and Aedus drained a pond to get at the stronghold of some robbers.[51] Euflamus caused a portion of the sea to disappear,[52] and Mel made a swamp into dry land.[53] All these marvels were accomplished with no labor. A baby fell into a well but was rescued before harm could come to it. Isidore caused the waters to rise up, and they bore upward the infant to the grasp of rescuing hands.[54] In other instances water is made to run up hill,[55] or it rises to prevent pursuers from catching a saint.[56]

Gudwalus designated the limits to which the tide was permitted to reach.[57] The sea retreated permanently before Illtyd and his staff, and what had been marsh became dry land.[58] Mac Creiche granted Sliab Gainim that the sea should never come over the land until doomsday. Mac Creiche and Ailbe waited for the wave, but it did not pass the place where they were.[59] The water arose around Maximinus' tomb but did not touch it.[60] Aidus was scolded by David for leaving a book in the rain, although the book was not injured. Aidus fell on his knees on the shore and begged to be forgiven. David neglected to tell him to arise. The boy stayed on the shore, and the tide came in so that the sea formed a wall around him. By means of a rope, David's men drew the lad from his perilous place into their ship.[61] The waves would not accept the bodies of Liberatus and

Boniface but cast them upon the shore unharmed.[62] Objects were often recovered miraculously from deep water. Gérard of Toul lost a reliquary while he was washing his hands in a river. He continued his journey to court, and, having terminated his business, returned home by boat. When he arrived at the spot where he suffered his loss, he confidently plunged his hand into the water and brought up the lost object.[63]

Stories of submerged cities occur in a few legends, of which the episode told of Martin of Nantes is typical. He punished the unbelievers of the city of Herbanges (Herbadilla) by causing the place to be drowned with all the people in it.[64]

The miracles of restorations from drowning are among the least of the powers of the saints. Since, in most cases, the circumstances are not given, we are free to believe what we choose. Thomas of Cantilupe and Iyves were particularly efficacious in cases of immersions.[65]

Miracles concerning fog or clouds occur occasionally. Cadoc called down a pillar of cloud upon an invading army and frightened the king into making peace.[66] Peter Thomasius evoked a cloud to shut off a pursuing Turkish ship.[67] Vadastus stopped a duel by interposing a cloud between the contestants.[68] A cloud served to baptize Christiana.[69]

Unseasonable ice and snow are mentioned rarely. Procopius caused a river to freeze over in summer.[70] Jacob brought in the hot summer weather a gift of unmelted snow to a certain chieftain.[71]

Isolated miracles show interesting and peculiar variants. Trial by water appears in a legend of Genesius. A woman was accused of adultery by her husband, and the judge condemned her to the trial by cold water. A huge stone was attached to her neck, and she was cast from a boat into the river Rhone. Invoking the saint, she found herself supported in the water.[72]

Ours made a mill in the river for grinding corn. A certain Goth demanded the mill, and when the saint refused, the man built a mill higher up stream and cut off the water supply. By prayer, the saint caused the Goth's mill to be swallowed up, whereupon his own mill had water again.[73]

In an eastern legend of the Virgin Mary, we learn that the boy Jesus carried water in his cloak when the water bottle was broken.[74] Francis of Paula confined a large quantity of water in a small ditch.[75] Two boys who had already been baptized were

prevented from undergoing the ceremony a second time in a strange way. Three times the archbishop tried to immerse the lads but each time the water became like stone.[76]

An adultress was accustomed to drown her illegitimate offspring as soon as they were born. When she tried to bathe in the river Jordan with the rest of the people upon the day of the Epiphany, the water fled from her feet and retreated to the opposite bank.[77]

Clement's body rested in a marble chapel, built by angels at the bottom of the sea. Once a year, the sea retreated, and he was seen by the people preaching. They wished to take up the holy man but were unable to do so. Once, a little child, forgotten on the shore by his mother, lived a year with the saint and was returned uninjured.[78]

While Gildas' monks were contending which of his monasteries should contain his body, the vessel, upon which his corpse rested, gently went to the bottom of the sea. A long time afterwards, the monks of Rhuys found it by prayer and revelation at a small chapel by the sea. The body was still fresh and entire.[79]

Some pirates were accustomed to run their ships into a certain inlet and to prey upon the people of either shore. At the peasants' request, Gildas prayed, and a bank of sand was cast up by the sea. The pirates' boats became stranded so that they could not use them.[80]

Robbers stole two cows from Modwenna. When they tried to cross a river, the water became so warm that they could not endure to touch it. After long labors, when they thought that they were far from the scene of the theft, they found that they had gone in a circle and were back at the site of their misdemeanor.[81]

Godric, who was walking alone on the shore, found three dolphins cast up by the sea. One dolphin seemed to be dead, while the other two were dying. He left those which were alive but loaded himself with part of the creature which was dead and set out to return home. The tide began to rise, first over his feet and legs, and at last as high as his head. Being strong in his faith, he continued to walk along under the water, until he reached dry ground.[82]

The baker at Maclovius' monastery was captured by a chief who owed him a grudge. The poor baker was tied hand and foot to a stone and left on the sands at low tide. In a few hours,

the water arose and covered him with the exception of his head. The element left a chimney between his mouth and the upper air, by which he was able to breathe until the tide fell.[83]

A king who ran away with a nun was pursued by Kieran who ordered him to restore the maiden to her cell. It was mid-winter, and the chief answered, "Not until the cuckoo shall wake me tomorrow morning." That night no snow fell around the house where the abbot lodged. In the morning, a bird came to the king's window and began to call "cuckoo." The ravisher returned the nun.[84]

A certain Ranulph who had given lands to the monks of Bega wished to take back his gift and began a lawsuit, disputing about the boundaries. The monks put their faith in their patron. A sudden snow covered the countryside, but all the monks' land was carefully marked out. Not a flake fell upon it.[85]

What may be considered a variant of the Red Sea miracle is found in the legend of Menna. She came to the banks of a river where there was a deep pool and an eddy, so that boats could not cross it. She prayed, and the pool was filled with sand so that she was able to cross with dry feet.[86]

Liquids other than water exhibit miraculous properties. We are told a number of times about the tombs of saints which distilled oil.[87] Oil came from the altar in the legend of Gerardus.[88] Unspecified liquor issued from the tombs of some saints.[89] Long years after Theresia's death, her body yielded a copious liquid.[90] Oil flowed from the bones of some holy martyrs,[91] and a rock upon which a girl had been killed exuded drops of blood.[92] Both blood and water came from the tomb of Paul the Younger.[93] Even stranger are the miracles where saints are able to give milk to women, naturally incapable of producing it. James, Yvo (Ives), and others are said to have accomplished this feat.[94]

3. Earth

The power of the saints over earth is represented by a comparatively small number of miracles. By far the largest number of wonders are about the kindly preservative properties which the earth exhibited toward the bodies of the saints buried in it. This preservation of bodies is an actual fact, as I have shown elsewhere, although the phenomenon is not confined exclusively to the realm of white magic.[1] The unspoiled state of the body in the records examined has a wide time scale. Trudpertus' body

was said to have remained in a pristine state for four days, a degree of saintliness which is not to be compared with that of Fulcrannus, whose corpse was found as it was buried five hundred sixty-seven years after his death.[2] For the most part, no statement of time is made.[3] Herculanus' body was unhurt by exposure to rain.[4] Analogous because of its uncorruptability but of doubtful miraculousness is the bread said to have remained fresh a great many years in the legends of Agatha, Hildegarde, and Godefridus.[5]

The use of the earth as an instrument of punishment is found in a number of legends. Berachius caused the enemies who tried to burn his monastery to be swallowed up by the earth.[6] This type of miracle is so frequent among the Celtic saints that one wonders if it is not the elaboration of a punishment in which the victims were buried alive. When we hear that the wicked men who killed one of Aedus' family were engulfed by the ground, it is not hard to believe that there might have been a human agency employed in the accomplishment of the fact.[7] On the other hand, a curse was effective in causing the earth to open, when the dire words were uttered by Lasreanus.[8] In an eastern legend, a woman who aborted was absorbed by the earth.[9] Quarreling with a saint was a dangerous thing in Ireland, as a certain king learned when he contended with Aedus. One of his favorites and two fine horses disappeared into the ground before his eyes.[10] A similar miracle, attributed to Cadoc, was worked upon thieves who had the temerity to purloin from the holy man.[11] King Arthur was punished by being engulfed to the neck for venturing to covet a coat belonging to Padarn.[12] Patrick disposed of a magician who dared to oppose him by the earth-absorption method.[13] A tyrant's horses were swallowed up in one legend,[14] and a disobedient cow in another story.[15] A larger object was involved in the legend of Egwin where a large castle disappeared.[16] Declan caused a pirate ship to be lost in a rock which opened and captured the vessel.[17] In a number of legends, heathen idols were removed easily by the ground gaping and receiving them.[18]

Contrary to the ability to consume objects, the earth occasionally disgorged unwanted things. A certain Antonin, an enemy of God, when he died was put into a sarcophagus in Vincent's church in Toulouse. Twice did the tomb cast out the body, even to the very middle of the courtyard.[19]

The earth sometimes favored holy men in a remarkable way. Once, when David was preaching on a flat place where it was difficult for people to see him, the ground beneath his feet arose to the height of a small hill.[20] Endeus elevated the ground under a certain king to such a height that he could see an island which had been promised to him as a gift.[21] Patrick raised the bottom of a deep river.[22] Malo was caught by the tide, but the land upon which he stood arose and formed an island, so that he remained high and dry.[23]

Some saints were able to produce earthquakes at will,[24] while others were able to bring a cessation to such terrestrial actions.[25] Ursmarus stopped the eruption of a volcano,[26] and the veil of Agatha was able to stop the flow of a threatening stream of lava.[27]

4. Air

The domination of the air and the invisible forces of gravity which lie within this sphere completes the white magician's scene of action. We have already observed the saint's control of the phenomena of precipitation. It is natural, then, that his power should extend to the control of winds and storms. This power is so frequently evidenced under so many conditions upon land and upon water, that a presentation of all the diversity of such situations would be long and tiresome. Under the general heading of storm control, have been grouped the various exhibitions of a holy man's mastery of wind and weather. Either by direct or indirect invocation, a saint allayed a dangerous tempest. Some of the heaven-endowed men were the patron saints of sailors, like Nicholas, who employed his powers often in marine emergencies and possessed a wide reputation. Others, like Edmund, king and martyr, in England were called upon locally for desired aid. The number to whom control of weather was given is very large, and no attempt has been made to furnish a complete list of such miracles. More than a hundred detailed descriptions of this kind of miracles appear in the collections of the Bollandists.[1] Only a few of the more interesting variants may be mentioned briefly. Frodobert put an end to a long spell of wintry blizzards in short order. Over night, mild weather came back.[2] An unseasonably warm December was attributed to the virtues of Martin of Tours. Spring-like conditions existed with an accompanying flourishing of fields and trees.[3] Lubin put an

end to a hurricane which was destroying crops and to a wind-driven fire which threatened the forests.[4] The forces of the weather were used as an instrument of control upon the unruly. A soldier who attempted to plough a piece of pasturage which was the common property of Goulven's parish was visited by a whirlwind which carried man, beast, and plough aloft so high that they fell to their destruction.[5] Robbers carried off valuables from Gwynllyw's church near the mouth of the river Usk. As they escaped by ship, they saw a terrible man riding by day and night and pursuing them. That terrible horseman was the saint who was sent to bring vengeance upon these sacrilegious persons. The ships were all destroyed except for two which had taken no part in the robbery.[6] In the reign of William Rufus, some mariners plundered the neighborhood around Newcastle. A sailor stole the product of an old woman's loom. Since she depended upon her cloth for her livelihood, she found herself in a desperate plight. Her prayers to Oswin seemed to be without avail, for the fleet sailed away successfully. They had not traveled far, when a storm come from a clear sky and scattered the ships along the coast. The old woman took her web from the dead sailor's hand.[7] Guennole's father, who had refused to let his son become a monk, was induced to change his mind when a terrific storm overtook him, and he thought he was going to lose his life.[8] Storms ravaged a certain field every year so that it never bore a crop. When wax from one of Martin's candles was put in the branches of the tallest tree, storms avoided the field from that time.[9]

The power of the human breath is illustrated in a number of ways by the white magician. During a night of fasting, Molua held a candle for Comgallus. Oppressed by sleep, the candle fell from his hand into the holy water and went out. Fearing reproof, he took it out, and breathing upon it, restored the flame.[10] Goswin's breath served to drive away the devil,[11] and Ailbe's exhalations were of such a potent nature that a certain king became inebriated from them.[12] Molua's breath was as good as food and drink, for its fragrance dispelled hunger and made men drunk.[13] An audacious soldier who dared to oppose his will to Aubin's and persisted in claiming a girl whom the saint had rescued from his hands fell dead when the holy man breathed upon him.[14] Blowing upon idols was sufficient to destroy them in a number of instances.[15] When Herodias held the head of John

between her hands she was very joyful, but the head blew into her face, and she died immediately.[16] A breath may destroy, but it may also cure, as an eastern legend tells. James was bitten by a viper, but Jesus blew upon the creature, and it dried up. James was healed by the same breath.[17]

The power of gravity is overcome in many strange ways. A rather frequent miracle which reminds one of India is the one in which a saint by the sheer ecstasy of his devotions is elevated to a considerable extent from the ground. Albert represents a typical case of levitation. This father spent all night with bare feet kneeling before the crucifix and reading his psalter. During the whole time of his occupation, he was lifted a distance of three cubits from the ground. When he finished his prayers, he sank gently to the earth.[18] More remarkable are a number of miracles of Joseph of Cupertino who was said to have actually flown through the air, so high and unprecedented were his leaps during religious services.[19] Thomas of Florence is said to have walked in the air,[20] and Amadeus left no tracks upon new-fallen snow.[21]

The saints supported ordinary mortals in the air as a miracle of James bears witness. A villainous innkeeper hid a silver cup in the baggage of two pilgrims, father and son, who were on their way to Compostella. They were caught, accused, and the cup was recovered. Each would have died for the other, but the son was hanged. The father sadly continued his pilgrimage and returned after thirty-six days to the place where his son was hanging. While he wept, the son spoke and comforted him, saying that the whole time James had sustained and held him up, and had fed him with the sweetness of heaven. The lad was taken down, and the host was hanged in his place.[22] A certain woman was suspended by her hair in mid-air, so that all the people of the city saw her.[23] In another instance, a divine hand rescued a baby who fell from its mother's hands while crossing a rapid stream.[24] The tombs of Wiborada, Geraldus, and Gall were lifted into the air,[25] likewise the shrine of Remaclus was elevated without a sound.[26] In the words of Caxton we see a picture of Arnold's funeral procession. ". . . it happened that they which bare the corpse behind fell down, but as I suppose the angels sustained the corpse in the air, for they that bare it before went ever and letted not, and they that were fallen had no harm, but stood up anon and bore the corpse again as they did before."[27] Various garments were suspended in the air without support;[28]

a lamp, a vase, and ornaments likewise rested without support.[29] Joseph's prison was lifted about fifteen cubits into the air.[30] Gregory of Tours speaks of tombs which were pushed up successively from the ground.[31] Both Aedus and Erkenwold drove chariots which ran without difficulty on one wheel.[32]

Falling rocks which might do great damage offer no problems to the saints who cause them to stop in mid-course.[33] A self-righting column is a phenomenon in the legend of Germain.[34] Another pillar was suspended in mid-air in the legend of Christiana.[35]

The arrows which were launched at some saints refused to follow their prescribed courses but returned upon those who had released them.[36] Stones acted in the same fashion in an eastern legend.[37] A skull-cap which had healing powers was placed in a provincial church. The archbishop had it brought to him upon three occasions, but each time it returned to its original church.[38]

Falls from which no injuries occurred are related as miracles. Zacharias was coming down from the roof of a church with a vessel full of liquid in his hands when his foot slipped. He arrived at the bottom of the stairs uninjured, and no drop of the liquid spilled.[39] Many times glass lamps fell so gently that they did not break.[40]

Brigida was able to carry water in a broken jar.[41] Adelheid and others had no difficulty keeping wine in broken containers.[42] An amusing incident is told in the life of Columbanus. He called one of the brothers who was in the act of drawing beer from a barrel. In his haste to obey, the brother failed to turn off the spigot. When he returned, he found the beer had stopped running of itself, so that no drop was spilled.[43] Comgallus carried milk in a bottomless jar.[44] Other broken vessels retained oil.[45] Abba Joseph broke the pot in which he was accustomed to cook, but he put the pieces together without spilling the stew which the vessel contained.[46] Maedoc had the misfortune to drive his cart with a barrel of beer into a ravine. Animals, cart, and tun went to the bottom, but all remained uninjured and particularly 'nichil periit de cervisia.'[47]

The circus strong man was a weakling compared with a number of saints. Patrick lifted a boulder alone which many men had not been able to move.[48] Indeed, Bernardinus carried a sarcophagus without feeling the weight.[49] Francis of Paula carried huge timbers and other weights upon a number of occasions.[50]

In some legends the feat of lifting was accounted for by the fact that the heaviness of the object was momentarily suspended. This lessened weight made the object mobile.[51]

A contrast to the suspension of weight is the increase of weight. A thief who tried to steal a crucifix from the altar was unable to do so, because it suddenly became so heavy that he could not lift it.[52] Immobility is a miracle which occurs often and will be treated in detail later. Usually no explanation of the phenomenon is given. Patern's body grew so heavy that it could not be moved. When the mayor of Vennes promised to build a new church, the holy corpse became light again.[53] A remarkable increase of weight is described in the legend of Gonsalvo. The good man endeavored to raise money for a bridge over a dangerous ford. For this reason he went begging about the countryside. He was often ridiculed for his efforts. Once he approached a nobleman who thought to make sport of him. The man gave the saint a scrap of paper with a few lines written upon it and told him to carry it to his wife who would give him something. The lady read the paper which directed her to give the bearer the weight of the note in money. When she exposed the joke to the saint, the holy man insisted upon the stipulations. Into the pan of a scales she put the paper, and into the other side silver. To the woman's amazement the note weighed a very large sum.[54] Episcopal dignity showed a very definite ponderousness so that the 'weight of dignity' came to have a literal interpretation for Nicetus (Nizier).[55]

Fallen trees arose again at the request of several saints.[56] Contrarily, trees were felled by miraculous means. Builders wished to use a tree for a timber, but it leaned in such a direction that its fall would make it useless. Samthanne's girdle was placed at a point opposite to the arboreal inclination, and the tree fell contrary to the pull of gravity.[57] Valery felled a tree by the touch of his finger.[58] Divination derived from falling trees appears in the legend of Maedoc. This saint sat with Lasrianus in the shade of two trees. They asked heaven to show them whether they should stay together or whether they should take different routes. Whereupon, the two trees fell, one to the south and the other to the north in answer to their question.[59] John of Dailam felled a thousand trees with one sweep of his axe.[60] Beams bowed down to Salaberga,[61] and a tree leaned and became a bridge in the legend of Cadoc.[62]

In a few isolated miracles, we find variations of the phenomenon of suspension. When Robert Salentin made the sign of the cross, he dispelled a devil sitting upon a rock; whereupon it fell of its own volition.[63] One of Brendan's companions was buried at sea, and the body remained fixed as firmly as if it had been buried upon dry land.[64] Stone floated in one legend,[65] and wood sank in another.[66] Finally, the staff of Pirminus balanced upon its point without falling.[67]

III

THE SENSES

1. Sight

Invisibility is a phenomenon which is by no means rare in the practise of white magic. The cloak of darkness is used for good purposes upon more than one occasion. Aedus appealed to a certain king to free a girl wrongfully held. When the monarch refused, the saint called to the girl to follow him and nobody saw her leave, although people were everywhere.[1] Another Irishman, Munnu, presented a chief with his tunic, saying that it would free him from great danger. The tunic made the man invisible, so that he escaped from among a host of his enemies.[2] Coemgenus had a belt of invisibility,[3] and in the legends of Ives (Yvo) and Mary de Malliaco an unseen hand performed various deeds.[4] In another legend we read of a disappearing sword.[5] Similar wonders are a vanishing vase,[6] and the miracle of some holy oil which was removed from sight at the sound of a blasphemous word.[7] Coleta had a familiar in the shape of a little white beast which appeared and disappeared at her will.[8]

The deception of the sight is accomplished in a few miracles. A man who saw some enemies approaching crouched at the entrance of Coemgenus' cell. When the foes came to the man, they sat down upon him, deeming him to be a log . . . 'sederunt super eum, quasi super lignum.'[9] A maiden had been turned into a mare by a sorceress, but Macarius proved to her parents that they were deluded, and that their daughter only seemed to be a mare, and so he restored her to their beclouded sight.[10] The provost who thought he was embracing three young girls whom he had captured was in reality hugging pots, pans, and cauldrons. He became so sooty that his own people did not recognize him. This deception was performed by Anastasia.[11] When the Jews came to a certain smith to ask him to forge the nails for the Cross, he, believing Christ to be a true prophet, did not wish to do the work. He said he had burnt his hand upon a brand. The Jews

insisted upon seeing his injured member, and it seemed to them that his words were true, when, in reality, his hand was whole. The smith's wife made the nails.[12]

Visions play such a large part in the lives of the saints that an adequate survey cannot be made here. The folklore of visions is, indeed, important enough to warrant a separate study. Dream or vision literature has at all times loomed large in the records of men. I note here only those saints to whom visions were common fare. The number of women is particularly large, and the extent to which their subconscious gropings reached is amazing. Some ladies, like Francisca, could induce a trance almost upon occasion and could pursue the events in one dream or vision into successive other-world visits.[13] The history of the archangel Michael is a dream record gathered from the experiences of many people.[14] Visions of heaven and hell are very common, but they are often of very unequal interest. Only a few of the more important other-world visits may be mentioned.[15]

Portents, signs, and symbols of various nature, such as crosses in the sky, comets, bloody moons, day-stars, and similar phenomena are numerous. These things have amazed men at all times, and since, in most cases, they are produced without the cooperation of a saint, the justification for a detailed description is unwarranted.[16]

2. Sound

The miracles of sound contain some interesting folklore items. The largest single *motif* has to do with church bells which ring without the aid of human hands. This strange action occurs often at the death of a holy person and serves to proclaim his concealed virtues.[17] The folklore of bells, however, is extensive. Some hand-bells, like the one belonging to Cadoc are arbitrary in their responses. Gildas had made a very beautiful spotted bell which he intended to give to the pope at Rome. Gildas stopped at Cadoc's house, and the latter was so taken by the pretty object that he tried to buy it. Gildas would not part with his bell. At Rome, the bell would not sound, although it had been very musical when Cadoc struck it. The pope, hearing the account of what had happened, blessed the bell and sent it back to Cadoc. In the presence of this saint, it was not only musical but sounded of itself.[18] Mochoemog's bell was silent

until it was carried to the place where he would undergo his eventual resurrection.[19] When Lupus rang the church bells, enemies who threatened the city fled in dismay.[20] Other bells like those of Maurelius and Magnus served by their ringing to control approaching storms.[21] Ciaranus' bell remained silent until the saint had come to the place where he was to build his monastery.[22] Other bells showed uncanny recognition of the presence of a saint and refused to ring.[23] Another bell which had been stolen refused to make a sound.[24] A bell upon a dog's neck annoyed Dalmace Moner during the celebration of the mass. He silenced the sounding by a gesture.[25] Other bell miracles may be mentioned here. Aidus forgot his bell, but when he needed it, the bell came over the sea from Britain to him.[26] Fursey sent his bell by air to represent him at a conclave.[27] A bell-casting miracle appears in the legend of Molocus.[28] Dunstan had a self-playing harp.[29]

The music of celestial instruments was perceived at various times.[30] Usually no indication of the kinds of instruments is given. An angelic choir was frequently heard,[31] and heavenly voices issuing directions or commands are of frequent occurrence.[32] One angel spoke Latin.[33] Voices sometimes spoke from a cloud.[34]

Upon occasion, deaf and dumb people spoke.[35] More remarkable are the words uttered from the tomb. Peter was heard singing in his sepulchre.[36] The dead are often called upon to make a statement from their graves.[37] Some incidents are amusing. A dead man raised his head from his tomb and requested Carthagus to bring him back to life. The saint persuaded him to wait for the Judgment Day.[38] A monk died without telling any one about a sum of money which he had concealed. When he was called upon to speak, he revealed his knowledge from the grave.[39] Another saint after his death gave directions where he wanted to be buried.[40] These accounts are typical of others.[41]

The distance at which a voice could be heard was often amazing. Ciaranus as a boy tended the cattle of his master, Diarmatus, at a place which was considerably removed from the latter's cell. Nevertheless, lessons were carried on without difficulty, since each one heard the other without particular effort.[42] A sermon by Vincent Ferrier was heard several leagues away.[43] King Childebert conceded land to Léonore within the sound of his bell. Witnesses claimed to have heard it four miles away.[44]

The shout of 'Alleluia' repelled a threatening enemy.[45] When Danish and English robbers could not move Cadoc's coffin, one of them in anger struck it with a stick. The coffin produced a loud bellowing noise, like that of an angry bull, and frightened the whole army.[46] Rocks spoke in the legends of Luca and Peter.[47]

Some saints, even after their tongues were cut out, went on speaking, apparently without difficulty.[48] Talking heads are more startling. A skull spoke from the flames and asked why it was being martyred again.[49] Foillanus went on praying after his head had been cut off.[50] Other saints talked under the stimulus of some particular occasion.[51] Noisy frogs were silenced by Ulphia.[52]

3. Smell

The odor of sanctity is something which seems to have had a very real existence, although every claim for its manifestation may not be precisely as avowed. A fragrant and pleasing smell surrounded some saints during their lives.[53] Lugidius and Joseph of Cupertino both exhaled a breath which was very pleasant.[54] Elia communicated his divine odor to his bath water.[55] Constantinus gave off a delightful perfume when he was praying.[56] The stay in prison of other holy people was made cheerful by the aromas which surrounded them.[57] Others are signalized by the fragrant sign of sanctity when they are dying;[58] others still, when they are newly deceased send forth a celestial odor.[59] By far the largest number of saints, however, give indication of their sanctity by an aromatic smell only when they have been in their tombs for a period of time. People are made aware of the phenomenon at the time of the translation. The miracle is so common that no list could be exhaustive. Approximately two hundred instances are mentioned here, which is a sufficient indication to show how widely-spread the miracle was.[60] Occasionally relics retain a fragrance.[61] In at least one instance, the nature of the odor has been described as being like the smell of white lilies.[62] Even in their illness, Bernardinus and James yielded a fragrance.[63] The latter was suffering from cancer. The odor from the hand of Thomas Aquinas was communicated to others.[64] It is said of Coleta that 'nullus foetor vel alius malus odor ex corpore suo sentiri potuit ab aliquo.'[65] The body of Anastatius was discovered by the fragrance which came from

it.[66] The devil could upon occasion produce a false odor of sanctity.[67] Angels created an aromatic bliss in another miracle.[68] The image of Sofia yielded fragrance.[69] Consecrated water is said to have had an aroma sweeter than any perfume.[70] The blood of a martyr smelled fragrant.[71] Lamps gave off a tantalizing odor,[72] and wood obtained a sweetness from contact with a church sacred to the Virgins of Eischellen.[73]

4. Touch

The chief reason for disassociating the following group of miracles from any other category is that they are remarkable for the emphasis of contact. From another point of view, they could have been placed just as appropriately under 'Punishments and Taboos.' A considerable number of the miracles of contact or touch belong to the miracles of adhesion. For the most part, this phenomenon was used vindictively by the saints. A girl combed her hair on the Sabbath, and the comb adhered to her hand.[74] A woman ground corn in a hand-mill and was unable to unclasp her hand.[75] A man gathered grain on the Sabbath, and the ears clung to his hand.[76] These are the types of miracles. The instrument or tool used in the unlawful work becomes an inseparable part of the person holding it. Only by repentance is the unfortunate ill-doer freed again.[77] Not only those who violated the Lord's Day were subject to the quick punishment of adhesion, but those who were careless of the observance of the saint's festival were chastised with the same violent promptness.[78] Murderers were treated to a terrifying exhibition of saintly power. One who carried his victim on his back in order to dispose of the body in a river, found himself saddled with the object of his crime, so that he was in no way able to relieve himself of his burden, so tightly did the corpse stick to his back.[79] Thieves were also restricted in their evil ways. The object which they intended to purloin, became an integral part of them, and they could not be freed unless they were discovered or repented their actions.[80] The same startling infliction brought awareness of their misdeeds to those who committed sacrileges and blasphemies. For example, a man warned not to touch a grape-arbor belonging to a saint was unmindful of the prohibition. His right hand clung to the vine, and his arm withered.[81] Others in similar circumstances were impeded in a like fashion in their actions.[82] Doubters, false-swearers, and disobedi-

ent people in general underwent the experience of adhesion.[83] Sometimes the miracle of adhesion served a helpful and practical purpose. A steward gave Aidus a yoke without straps, and the yoke adhered to the neck of the oxen, as if it had been safely fastened with straps.[84] The clothes of virgins clung to their bodies and could not be removed by a wicked provost.[85] Similarly, when the boy Cuthbert was playing with other children, he stood upon his head. In this inverted state, his clothes clung supernaturally to his body.[86] When Lanfranc ordered Wulfstan to give up the staff of the archbishop, he took it to the tomb of Edward, saying that to him who had given him the office, would he return the staff. He placed the rod into the hard stone which received it so firmly that no man's hand might remove it. Only Wulfstan could take the staff away again.[87] A man's feet were fixed to the pavement so that he could not move until he had vowed to furnish funds for a new tomb for Adelard.[88] A broken vow was punished when a girl changed her mind about the gift of wax which she had promised Corentin. She could not release her hand from the wax.[89]

A miracle very similar to that of adhesion is the one of immobility. In fact, it is often hard to decide whether the feat is one of adhesion or one of immobility. The saint, particularly after his death, impressed his will upon people by refusing to let his body be lifted or his coffin to be moved unless the carriers went in a certain direction. Sometimes, he indicated his choice of his resting place by refusing to be moved from the desired place. This immobility has nothing to do with increase of weight. Rather it seems to be a kind of paralysis which seizes the agents who attempt to oppose their wills to the saint's. 'Feretrum fit immobile' is the formula used again and again.[90] Thieves are made helpless and cannot move from the scene of their crimes,[91] or the object of the theft cannot be moved, as in the case of Matthew's relics which thieves could not budge.[92] Sometimes, oxen or other cattle are made stationary, either when they are attached to a cart upon which a holy body is being carried, or when they are supposed to pull or to carry some ill-gotten treasures.[93] Boats, too, stall in unexpected places at embarrassing times. For example, all the ships of a fleet were able to leave port except the one upon which rested the head of Mark the Evangelist. When the head was removed, the ship was able to sail immediately.[94] Endeus inflicted immobility for a deed of

sacrilege.[95] Two nuns who were running away from their chosen life were made immobile by the prayers of Jeanne-Marie.[96] Brigitta caused a father who was pursuing his daughter who had entered the saint's order to stand helpless.[97] Whole armies were made futile,[98] as well as individual swordsmen.[99] An over-curious woman was fixed to the pavement.[100] Immobility was occasionally caused by the devil.[101] Wernherus' tomb remained immobile even during an earthquake.[102] In the legend of Nob, a governor could not move a dish in which his food was contained.[103] Some brothers were in charge of moving George's relics along with those of other saints. They stopped over night at a rude chapel near Limoges. The next morning, they could not move the relics until they had left some at this place.[104] Such miracles are typical of others.[105]

5. Taste

The miracles of taste are few in number. Luca became aware that meat was mixed with fish on a fast day and expelled the unwanted bits.[106] Bread was made to taste like various delectable dainties in one of Cuthbert's miracles.[107] Illtyd served a royal guest with fish, which was the only food he had. Nevertheless, this fish had the taste of various kinds of meat. The king also thought that water tasted like divers liquors.[108] In another instance, veal tasted like pork.[109]

Some saints were able to drink poison without harm.[110] Two portions of poisoned bread killed a bitch and a crow. David blessed his share and ate it without harm.[111] Samson avoided poison in another fashion. When he blessed a poisoned cup, it broke into four parts.[112]

IV

ANIMALS

The saints' associations with the creatures of the earth, water, and air form one of the most interesting portions of hagiological lore. While many of the incidents are unquestionably of a miraculous nature, many, too, are possible of belief. The actions of animals are sometimes as unaccountable as those of men. The mildness of the saint toward the creatures of the world often effected confidences and friendships which were remarkable. Anthropomorphism has always had a fascination for the human being who is flattered by the recognition of his better attributes in the other living organisms about him. The account of the relationship of the saints to wild life is representatively but by no means exhaustively treated below.

1. Four-footed Animals

The earliest accounts of animal miracles are found among the fathers of the desert. The fauna is characteristic of the region. The divine quality of a holy person was recognized by a hungry lion. Once, a king starved some royal beasts. The archbishop Zacharias was smeared with the blood of an ox, and the tortured beasts were set upon him. Despite their hunger, they would not go near him.[1] Lions licked the moisture from the face and feet of Eleutherus, although they had previously slain a great many pagans.[2] Lions in England seem strange to us. Finan carried some cubs in his bosom, while the father and mother followed him, and all the people were amazed.[3] Lions served as guides for Dominicus and Abba 'Eulog.[4] Daria was protected in a brothel by a lion which kept the door and drove off the men who attempted to approach the virgin.[5] John the Silent was unharmed by a lion which found him sleeping.[6] Simeon Priscis entertained two of the animals,[7] and lions protected the bodies of Bacchus and Sergius.[8] The same creatures helped bury Paul of Thebes and Mary of Egypt.[9] Gerasimus, Aninas, and Jerome

removed thorns from the feet of grateful lions. Gerasimus' lion used to watch the monastery's ass. One day, the lion neglected his charge, and the beast was stolen. Whereupon, the royal animal submitted to do the duties of the ass. Later, the lion met the thief and recaptured not only the ass but some camels and drove them to the monastery. When the saint died, the lion pined away with grief upon his friend's grave.[10] In the legends of Zosimus, Paul, and others, we hear of lions which talk.[11] A leopard was also gifted with speech.[12] One day, a leopard snatched away a child from his mother, and when she adjured the animal in the name of Abba Josepf, the beast brought the child back three days later.[13] Samson, on the other hand, was a lion killer.[14]

One day, a hyena brought her young one and laid it at the feet of Macarius. He saw that it was blind and cured the cub by prayer and the application of saliva.[15] Another hyena tugged at Matthew's garment with her teeth and showed him her cub which had fallen into a hole. When the saint drew out the young one, the mother crouched and licked the soles of his feet.[16]

The most common of the wild animal stories in the west of Europe are those about wolves. The wolf appears particularly often in the Celtic legends. Munnu, as a boy, used to leave the cattle he was supposed to guard in order to discourse with a holy man in the neighborhood. During his absence, wolves protected Munnu's charges like watch-dogs.[17]

A frequent miracle is the substitution of a wolf for the calf which it has consumed. Feeling sorry for a hungry wolf, a kindly monk gave to it a new-born calf which it ate immediately. The cow mourned, and the monk explained to Coemgenus what had happened. The saint called the wolf to him and made it take the place of the calf. The cow accepted the substitute.[18] In a similar instance, we are told that the wolf was transformed into a calf.[19] Maedoc allowed eight wolves to eat eight wethers. Later eight other wethers were substituted by divine gift for those consumed.[20] The legend of Aidus relates an amusing substitution. Aidus possessed two cows which shared a calf between them. Aidus gave this calf to hungry wolves one night. In the morning, the saint's cook inquired for the calf. When he heard what had happened, he asked how they could appease the grieving cows. Aidus replied, "Give me thy head that I may

bless it." When he had blessed his servant's head, he sent him to the cows. When the animals saw the cook's head, they came and licked it, and in this manner they were satisfied until they had again brought forth calves. Aidus performed this miracle once more, for when the calves died, he again blessed his servant's head, and the cows loved him like a calf.[21] Another interesting miracle appears in the legend of Tathan. The saint's swineherd complained bitterly because a wolf had stolen some young pigs. After Tathan had reassured his servant, the swineherd returned to his herd. The wolf came shortly, bringing one of its young. The whelp sucked the sow and became tame. It stayed for three years, until, taking offense at a blow from a servant, it rolled over three times and went away. The wolf then restored the young pigs to the venerable Tathan,[22] In the legends of Malo and Hervé, wolves substituted as beasts of burden for the asses which they had eaten.[23] A different kind of substitution takes place in one of Bridget's miracles. A man who killed a certain king's tame wolf by mistake was about to be executed. A wild wolf came running to the saint and allowed her to caress it. She presented this wolf to the king and saved the man's life.[24] A wolf which ran off with a little boy, returned the child at the intercession of Simpertus.[25] Stolen calves were brought back in other legends,[26] and, similarly, an ass,[27] sheep,[28] a pig,[29], hens,[30] and other purloined domestic animals were restored by the commands of the saints.

A wolf guided Treverius through the forest when he was lost.[31] Gudwalus removed a thorn from the foot of a grateful wolf.[32] A wolf protected Alban's remains from the attacks of other wild beasts,[33] and likewise, a wolf guarded the head of Edmund between its paws.[34] Kentigern yoked a wolf and a deer to his plough.[35] A flock of wolves visited Moling and spent the night with him. When he told them he was going to die, they became very sad.[36] Stories of wolves which were domesticated are discussed at length in the legends of Molua and Modwenna.[37] The she-wolf which had cared for Albeus when he was exposed in the forest as a baby was chased by hunters and ran to the saint who protected her and her family.[38] One day, a she-wolf came to Macarius and pulled his garment until he followed her. She brought him to her den and carried out her young ones to him. He saw that they were blind, but by the sign of the Cross and the application of his saliva, he cured the little wolves. Later

the mother brought Macarius a sheep's skin, which he kept by him until he died.[39]

In a miracle of Cuthbert, we read of a sheep which turned on a wolf and drove the raider away.[40]

The number of miracles concerned with members of the deer family is almost as large as the wolf stories. A stag kept Tathan's boat from floating away by holding the rope with its feet.[41] Other stags helped draw loads.[42] Indeed, the use of deer as substitutes for oxen or horses is told so often, that we are inclined to believe this domestication was a fact, particularly among the Celts.[43] Berachus was told in a vision that he should load his baggage upon a deer and follow it. At a site divinely predetermined the creature halted.[44] A number of saints received their sustenance wholly or in part from the wild does of the forest.[45] Many deer came to the holy hermits when they were pursued by the hunters' dogs, and here they found refuge at the side of the saints.[46] In some cases, the animals kept up their visits and paid homage to their benefactors.[47] More marvelous are the deer with a cross carried between their horns,[48] or with candles on the tips of their antlers.[59] One deer made its horns available to Cainnicus as a book-holder.[50]

Bear stories are relatively common. The creatures performed much in the same fashion as other wild animals. They substituted for beasts of burden which they had the misfortune to kill;[51] they came to the saints with a thorn or sharp splinter in their feet;[52] they were protected from hunters;[53] they became tame or at least obeyed the commands of the saints;[54] and, in general, performed unexpected services for holy men.[55]

Medulphus and Samson tamed wild horses.[56] Elsewhere, we learn of talking horses.[57] In the legend of Francis of Girolamo, horses knelt during the saint's discourse.[58] It seems no miracle when we hear of mules which would not work, but those of Audoenus would labor only at the proper site for his monastery.[59]

Talking camels appear in the Orient.[60] Thaddeus, the Apostle, caused a camel to go through the eye of a small needle, to prove that all things are possible for them who work for the true religion.[61]

Dogs appear but rarely in the legends of the saints. Hounds obeyed Martin and stopped pursuing a hare.[62] The dogs of strangers brought food to Roch and Simon Stock.[63] A dog re-

vealed the body of his murdered master in a few instances.[64] Ciaranus tamed a mad dog by intoning a verse of a psalm.[65]

A cow which licked the stone under which the secreted body of Fritz was buried was able to make known the relics of this martyr, for she was completely satisfied with this nourishment and flourished more than her companions. When people discovered the source of this miracle, they wished to move the body to the church, but no animal could move the relics except the cow which had licked the stone.[66] The boy, Ciaranus, wanted to go to school. He received permission and took a cow with him for his sustenance. He blessed the cow, and with her calf, she followed after him. He traced a circle of limitation with his staff, and the animals stayed within bounds. Sufficient milk for the whole school was obtained.[67] Endeus had a wonderful cow which had a red body and a white head. She was milked thrice a day and supplied milk enough for the saint and all his disciples.[68] A cow which gave both milk and blood is a phenomenon in the legend of Peter of Tarentas.[69] An ox spoke and gave directions for the deposition of the body of Stephan.[70] Afra tamed a wild bull.[71] Cyriacus lived in a cave, and a she-buffalo went to him every third day that he might drink of her milk.[72] Francis the Confessor had a fascination for sheep which followed him everywhere.[73]

A wild boar ran to the cell of Déicole and was protected from hunters.[74] Another ferocious animal of the same species was made tame by William Firmat. This creature had been raiding the local gardens, but when the saint took it by the ear, the beast allowed itself to be led gently to the holy man's cell. The boar spent the night quietly under the saint's surveillance. In the morning the creature was dismissed with the reminder not to continue its maraudings. This command it obeyed.[75]

Godric banned a hare from his garden,[76] and other hares were protected from hunters.[77] When Oringa was lost in the woods, she had for companionship a little hare which played about her skirts and rested in her lap when she sat down.[78]

Both helpful and destructive mice appear in the legends. Magnus kept mice from invading a grain-field.[79] When Cadoc was sitting in his cell, fasting and studying his books, a white mouse came from a hole in the wall, jumped upon the table, and put down a grain of corn. The saint tied a thread to the creature's leg, and it led him to a secret underground granary.[80]

Colman had three remarkable pets and assistants, a cock, a mouse, and a blue bottle fly. The cock crowed when it was the saint's turn to rise and say his office; the mouse nibbled his ear or his digits until he got up; and the fly served as a book-marker. When the holy man was called away from his reading, the fly sat at the place in the book where the saint had left off and did not move until he returned.[81]

Moling was sitting with one of his attendants reading, when a double tragedy took place before his eyes. A bird flew up, having a buzzing fly in its beak. The bird swallowed the insect in the presence of the saint, but before it could resume its flight, it fell prey to a cat which lost no time in devouring its catch. The saint restored the original status quo by commanding the cat to give up its meal. The bird came forth unharmed. In its turn it regurgitated the fly which 'circumvolabat sonans.' Moling's attendant told this remarkable sequence of events to his brothers, and he could not resist the parable: 'Ego vidi modo, fratres, resurrectionem mortuorum ex artis sepulcris.'[82]

Ciaranus' disciples were animals. When the saint had arrived at the place where he was to settle, he found a wild boar under a shady tree. The creature fled at first but later returned and became his first disciple and helped him build his cell. Later, a fox, a wolf, a deer, and a beaver (broccus) joined the boar. These animals gave up their brutish natures and obeyed the saint in all things, as several episodes relate.[83]

Wild animals protected the monastery at Barking in Essex from the fury of the Danes. When the invaders came to this place, they found fierce beasts, wolves, bears, and lions keeping guard.[84] Unspecified animals appear in a miscellany of miracles which exhibit actions similar to those already described.[85]

2. Reptiles and Amphibians

The association of saints to snakes was usually not pleasant, although two of the creatures made their home with Verdiana. She was able to overcome her repugnance and fed them from her own provisions.[86] A talking serpent appears in an Eastern legend.[87] A curious bit of snake-lore is related in the life of Bartholomew. A serpent which had bitten a man was ordered by the saint to withdraw its venom. The snake protested that it would die if it did this act; nevertheless, the reptile was forced to save the man.[88] Vicious snakes were easily controlled by

Julius and Julianus as well as by other saints.[89] Large serpents swam over a stream bearing loaves of bread to the pilgrim, Gerius.[90]

A strange misconception has an extensive record in hagiology. A popular belief, which has not been wholly allayed, would have it that snakes can crawl down a sleeping person's throat or can be swallowed in drinking water. The creatures then grow enormously and are expelled by the saint's intervention. Most of these miracles are similar. A woman took a drink of water at night and swallowed a small snake. She was cured of her affliction by Simon Stylites.[91] Most cases, however, deal with those persons who sleep with their mouths open and invite the intruding snake, particularly when they lie in the open fields.[92] Intoxicated women were bothered by snakes in the stomach which they could not get rid of until they had vowed to Catharine.[93] A snake which entered through the uterus was expelled from a woman's mouth by Hugo.[94]

Crocodiles served as a means of transportation in the Orient. Anthony the Great was carried across a river by one of these creatures.[95] Euphemia was cast into a tank which was swarming with the savage creatures, but they treated her kindly and set her on the edge of the pool.[96]

The disturbing croaking of frogs was silenced by Regulus and others.[97]

3. Fabulous Animals

Strange creatures appear in several legends, notably Celtic. Sea oxen came to the aid of Aidus and Maedoc when they were without help for their ploughing.[98] Cronan replaced a king's stolen horses by lake beasts which were like horses.[99] Finan was sent a horse with a red body and a white head from the fen of Leyn.[100] Ruadan called thirty red horses from the sea as the price for some captives. Later, the animals escaped into the sea again.[101] Aidus crossed the sea upon the shoulder of a strange beast which had the likeness of a large horse.[102]

Strange sea monsters are often described at length. A kind of sea dragon ravaged the coast of Faou. The creature as well as its young one were destroyed by Jaoua.[103] Another curious beast is described in the legend of Abban. It was a kind of large cat the size of a year-old calf, with a fiery head, breathing fire, having a flaming skin, enormous teeth, and long claws.[104] In the

same legend, a hundred-headed sea monster is described at length.[105] When the body of Minas was being transported across the sea, beasts appeared upon the surface of the water. They had faces like serpents and necks like camels. They stretched their necks toward the body of the saint and licked it. Whereupon, fire went forth from the corpse and burned the faces of the beasts.[106]

A werwolf is described in the legend of Cuthbert. The creature was changed into its rightful form.[107] In the legend of Paul of Thebes, it is stated that a satyr was seen in the days of the emperor Constantine.[108] Paul the Hermit met one of these creatures in the desert. It had a dwarfish figure, joined nostrils, horned brow, and goat's feet.[109] Paul also met a hippocentaur upon the same journey.[110]

Many saints were designated as dragon-killers. In most cases, the creature is not described beyond the statement that the holy man overcame a 'terribilem draconem.'[111] In a few instances, we have an indication of the nature of the beast. Usually the description follows a traditional pattern. Apollonius overcame a dragon fifteen cubits long;[112] Paul of Leon killed one which measured sixty feet and was a serpent in shape.[113] Meén's dragon had fire-shooting eyes, was covered with scales, and made such a hissing that it could be heard for miles.[114] Mac Creiche fought a scaly monster with his bell and his head-covering.[115] In one instance, we are told of a kindly action toward the monster. Simon Strylites was said to have cured a dragon of blindness.[116] The history of the dragon in the folklore of all peoples is a complicated one. Many times in hagiology, we are well aware of the symbolical use of the creature as representative of some pagan cult. Indeed, in one instance, we hear of such a 'draconem cultu divino adorari solitum.'[117] The victorious fight in later legend usually means the stamping out of the practises of an earlier religion.

4. Insects

The violators of Serenicus' monastery were punished by a swarm of bees.[118] Albeus transported bees by ship across the sea. He made the sign of the Cross over them, and they traveled calmly.[119] Bees built a little dome of wax over the host which a priest had lost.[120] Friard repelled a swarm of wasps which

came at him viciously while he was cutting wheat. At his command, they retreated to their hole.[121]

Leutfredus cursed annoying flies, and none was seen in his house from that time.[122] Gregory of Tours relates the story of Pannichius, a priest of Poitou, who was invited to the table of friends. He took a cup in his hands to drink. An importunate fly kept circling about the vessel, apparently seeking a place to light. The priest waved it away, but it came back, wheeling incessantly without actually coming to rest upon the cup. The priest felt that the arch-fiend was somewhere in ambush and made the sign of the Cross; whereupon the liquor divided into four parts and ran over upon the ground.[123]

The helpful spider appears in the legend of Felix. This saint was saved from capture by the timely spinning of a web across the opening in the wall in which he was hiding.[124] When one of the canons of Kirkham was celebrating the mass in the presence of Waltheof, a spider fell into the chalice. The canon turned doubtfully to the saint, who blessed the cup and bade the celebrator drink. The canon took no apparent harm from the potion. Later, when he sat in the cloister, he rubbed his finger upon a bump which appeared. To his surprise, the spider broke the skin and came out alive.[125]

Boniface expelled caterpillars from his garden in the name of the deity.[126] Once, when crops were being ravished by grasshoppers, Severin by his prayers drove them away. One slightly skeptical man could not resist going to inspect his field. All the grasshoppers left, but his field alone among many was eaten to the last blade.[127] Francis of Assisi ordered the cicadas to sing the praises of God.[128] On the other hand, John of Capistrano silenced these insects because they disturbed his preaching.[129] Angelo had the reputation of being an insect destroyer.[130]

5. Birds

The dove is the most popular of all the birds which appear in the legends of the saints. The miracles in which it is involved are also the least interesting, for, in most instances, the gentle creature has a symbolical use as in the legend of Polycarp whose soul departed from his body like a dove which winged its way to heaven.[131] Another mystical signification is the appearance of the dove over the head of some chosen individual, indicating divine approval.[132] Angelic messengers or guides in

the form of white doves make a third division of the miracles in which this bird plays a supernatural part.[133] The obedience of the feathered creatures to the commands of the saints is of frequent and varied occurrence. Unspecified birds ceased their singing at the word of Thomas of Florence.[134] The chattering of the birds on a Sunday annoyed Cainnicus in his meditations, and he ordered them to be silent. They bowed their heads to the ground and remained without motion or sound for a long time.[135] Some seabirds which ate Paul of Lyon's grain were driven by one of the saint's disciples like a flock of sheep into the presence of the holy man. The abbot blessed the creatures and ordered them not to return.[136] An enemy of Benedict sent him a poisoned loaf of bread. The saint knew by divine inspiration that the bread had been polluted and gave it to his pet raven. The bird did not dare to touch the loaf because of the poison, but Benedict ordered the raven to carry the bread into a desert place. After three days the bird returned.[137] The leader of a band of rascals would not believe Cainnicus until he had done a miracle. He would not confess the power of the saint's religion unless two swans which were floating at a distance upon a pond could be made to fly to the point where the chief and the saint were standing. They were also to be made to alight, one upon the rascal's hand, the other upon the saint's. The swans obeyed Cainnicus and performed the desired actions.[138]

When wild geese were denuding Werburga's fields, she ordered one of her people to drive them into a barn and to keep them there. The birds walked ahead of the man as if they had no wings with which to fly. After the geese had been kept prisoners over night, the saint released them with the order not to return. They did not fly away immediately, but circled about making an outcry, because a thief had taken away one of their number while they were shut up in the barn. Werburga restored the lost goose to its fellows, and the flock departed.[139] Crows, ravens, and a robin are mentioned among the birds which fed the saints in times of dire need.[140] In the legend of Oswin, some hens refused to eat grain which had been stolen from the saint.[141] A mother hen (a cormorant in one version) came to Bartholomew and plucked at his garment with her beak. When the good man followed her, she led him to a crevice in a rock into which one of her young had fallen.[142] An incident which is repeated in several legends is less miraculous than touching.

When Machutus was working in his vineyard, he put his hood upon a vine. After his labors, he returned for his garment and found that a bird had laid her eggs in the peak of the hood. He left the hood until the young had flown away. His hood was completely uninjured during the time it was occupied.[143] The Celtic overtone is evidenced in another version of this story. Kevin had retired to his hut in the wilderness during Lent. One morning, having raised his hand to heaven through the open window as was his custom while he was praying, a blackbird alighted upon it and laid her eggs in his palm. The saint showed his pity and patience by neither drawing in nor closing his hand, but kept it extended without wearying until the brood was hatched.[144]

The propensity of kites and ravens to steal things is emphasized in a number of miracles. In each case, the bird is made to bring back the purloined object.[145] Even a hawk is compelled to restore its natural prey.

Wild geese and storks are domesticated in the legend of Pharailde.[147] Thomas of Canterbury had a tame bird which could talk. One day, when it had escaped from its cage and was in a field, a sparrow-hawk pursued the pet. The bird in its fear cried out, "Saint Thomas! Help!" as it had heard others speak. The sparrow-hawk fell down dead, and the tame bird escaped.[148] Other birds under saintly protection were rescued from various dangerous situations.[149] They were even restored to life after they had been cooked and eaten.[150]

A raven protected the body of Vincent from other birds and animals.[151] A large eagle floated over the heads of Sabine and his companions and kept off the heat of the sun.[152] A raven served as a guide to William Firmati.[153] Beuno lost his book of sermons while crossing the water. A curlew flew by, picked up the volume, and placed it upon a stone out of reach of the tide. As a reward, the saint prayed for special protection for this bird and its kind. This appeal was granted, for nobody knows where the curlew makes its nest.[154] The birds joined Coemgenus in singing hymns of praise to the Creator.[155] Francis of Assisi preached to the birds.[156] In the legend of Hernin, birds indicated the site where a church was to be built by making a model of the structure on the spot.[157] Birds applauded and were jubilant as they flew over Francis the Confessor's house.[158] In the life of Richard, we are told of a bird which sang without

a tongue.[159] In a Celtic legend, seabirds flew down and rescued a boy from the sea.[160] Birds which carried glowing coals in their beaks in order to fire a house are described in the history of Pelagius.[161] The teal was sacred to Colman. When the birds were on their pool, it remained clear. When they were driven away, the water became putrid. When one of these birds was killed and boiled, it remained raw.[162] Pet ravens revealed the murderers of Meinrad.[163] Josse punished a hen-stealing eagle.[164] A woman who had nothing to offer Opportune heard a lark singing and prayed that she might have the creature in order to present it to her patron. The bird alighted upon her shoulder, and she carried this unusual gift to the saint's altar.[165] Two white owls which flew in the moonlight to the house of William of Mount Virgine were thought to be angels.[166]

In the legend of Rose of Lima, we read the pleasant story of a young rooster which had grown fat and lazy. Rose's mother thought the bird had become worthless and ordered her husband to kill it. Rose, taking pity on the creature, commanded it to crow for its life. Scarcely had she uttered her words, when the rooster stood up and crowed lustily.[167]

6. Fish

The saints were remarkable fishermen as an abundance of miracles testify. In addition to the stock miracle of the one fish which sufficed to feed many people, an example of which is given in the legend of Rusticula,[168] many curious fish stories exist. Very often we are told that a saint by his prayer or his blessing procured fish for his food,[169] but more often the fish literally bestow themselves upon the holy man. Geraldus caught fish in his hands,[170] and in the legend of Gislen and others the creature threw itself palpitating upon the shore at the saint's feet.[171] Columban ordered one of his monks to fish in a certain river and to bring him all the fish which he caught. The monk thought he would save himself some trouble by fishing in a stream nearer home. He had no luck and returned empty handed. The saint sent him then to the designated place, and his catch was more than he could carry.[172] Cainnicus sent one of his companions to catch fish, using the saint's staff for a fishing-rod. The man caught and landed one fish and then a second. The saint, although he was a long way off saw him and said that one fish was enough. The fisherman sensed his

master's words and let the second fish go.[173] Bonitus urged a discouraged fisherman to try his luck again. When he dropped in his line, a fish took the bait immediately.[174] John Gualbertus caused fish to be caught in a lake in which no fish were supposed to be.[175] Those fishermen who laughed at Vedastus caught no fish; their respectful companions had good catches.[176] Richard kept a man from catching fish on Sunday.[177]

When Ida washed her clothes on the banks of a pool, the fish came to her in schools.[178] Neot had a remarkable fish which lived in a spring. He cut off a portion of the creature's back for his meal each day, but the part was replaced so often as it was cut out, and the fish swam about unharmed.[179] Anthony did his fishing successfully in a spring.[180] More amazing is Finan whose disciple at his orders went fishing in a field and caught a fish, although there was no water.[181] Albeus blessed a sterile river, and it was immediately stocked with fish.[182] Endeus cursed a fishing grounds because insolent fishermen refused to give him a fish. Nothing was caught in that place thereafter.[183] Under the stimulation of Emerius, a fish was caught which had curative properties.[184] Fish built a sand-bank for Gudwall by bringing grains of sand in their mouths.[185] In the legend of Adelbert of Prague, a fish gave off light. It was discovered that it had swallowed the saint's little finger which had been thrown into the river when the body was dismembered. The finger shone like a candle in the fish's stomach.[186] Fish came in great numbers to the bank of a stream in order to hear Anthony of Padua preach.[187]

Every night Cuthbert used to stand in cold water up to his chin. He was so enervated when he came to land that he could not stand. Once, when he lay on the ground, two otters came and licked his body and then went again into the water.[188] Dolphins appear a number of times in hagiological records. One of these creatures brought Lucien's body to land after it had floated in the sea for fourteen days.[189] When a young woman was shipwrecked upon Martinien's lonely isle, he plunged boldly into the sea in order to escape temptation. Two dolphins carried him to the shore of the mainland.[190] In a legend of Raphael the Archangel a church was said to have been built unintentionally upon the back of a whale.[191]

V

DIVINE FORESIGHT AND KNOWLEDGE

1. Prediction

The ability to predict future events is a gift common to the operatives of either black or white magic. The miracles of this type may seem to be questionable at times, when we realize that the hagiologist was usually in a position to attribute successful predictions to the subject of his biography long years after the saint had ceased to exist. Nevertheless, the efficacy of the saint in the matter of divine foresight was willingly believed by most people. Many saints were able to predict their own deaths with remarkable accuracy.[1] Neot forecast victory for King Alfred during a discouraging period of his reign.[2] Dunstan foresaw evil days for King Ethelred at the time of the royal boy's baptism because the baby polluted the sacred font during the course of the rites.[3] Clement predicted who the future Christian emperors would be.[4] Bonaventura related the future history of the lives of four youths.[5] Godric forecast the outcome of a duel,[6] and Ysarnus predicted the return of a stolen horse.[7] A year of famine was divinely foreseen by Ludovicus,[8] while Symeon Sali anticipated an earthquake.[9] Godric was aware of the exact number of guests who were coming to visit him.[10] That a certain book would fall into a vase of water was foretold by Columba.[11] Ita (Ida) related to a man that the horses which his mare would bear in a certain time would have white heads and red bodies.[12] Cuthbert, as a boy, foretold the color of an unborn calf,[13] and Walstan predicted that two cows would produce male offspring.[14] The gift of prophecy was bestowed upon many other saints, but the miracles mentioned are representative of the kinds.[15]

2. Language and Learning

The propagation of the faith was not hindered by the barriers of foreign tongues. In their preaching to the heathen,

the saints were blessed with the ability to discourse in the native idioms of the people whom they visited. This apostolic miracle is found in a number of legends, notably those of James, Cadoc, and David. The last two needed no interpreters on a pilgrimage to Jerusalem, because they understood the languages of the people through whose countries they passed.[16] When Patient came to Gaul, he spoke the local dialect at once,[17] while Birinus needed three days to acquire facility in the same language.[18] Marcellinus not only cured a deaf and dumb man but caused him to speak Latin immediately.[19] Dominicus acquired German in four days,[20] and Bertrandus and Caubertus prayed in German, being completely unfamiliar with the language.[21] Vitalis preached in his French dialect to the English people, and they understood him, although they were unacquainted with this tongue previously.[22]

Various saints received divine knowledge about a variety of subjects. Indractus, as a boy, was able to read perfectly all in a moment.[23] Mercurius and John learned to read and to write Coptic and Arabic without a teacher.[24] Usually, however, an angel acted as instructor. Veronica was taught the psalms in this way, so that she was able to sing with the rest, when before, she had had to remain silent.[25] Dionysius was able to write his epistles by angelic aid.[26] Others, too, were benefited by a similar agency.[27] David was instructed by a dove.[28] In the legend of Theodata and Socrates, a heavenly voice spoke Latin,[29] whereas, an angel is reported to have spoken English in the life of Godric.[30] Divine inspiration for authorship appears a number of times in the legends.[31]

Veronica and others were able to perceive at once the most hidden sins of people about them.[32] Hermeland was aware of the death of two friends at places distant from him.[33] Cainnicus told the number of seeds in a large apple, saying, 'magnum quidem pomum, sed unum granum habet intus.'[34] Maedoc blessed the hands of an unskilled artisan, so that he was able to build a splendid structure.[35] Cuthbert could teach others without any previous erudition.[36] Godric knew that a certain man had beaten his wife, although he had had no previous information about the case.[37] Mochua deprived a proud man of his wisdom, but later restored to him his learning, when the man repented his boasting.[38]

Severin revealed concealed grain during a famine,[39] and

Nicholas exposed a fraud.[40] Colette knew hidden thoughts,[41] and Brigitta was aware of evil by the bad odor of persons.[42] Menas distinguished tainted gifts,[43] while Isaac of Spoleto made known the trick of pretended paupers who had hidden their clothes and wanted others.[44] A king asked Abban to tell him how much of a certain stone was concealed underground. The saint replied that there was as much below ground as showed above the earth. This statement proved to be true.[45] When the same saint arrived with comrades in Rome, a man ran to welcome the visitors. Although Abban was undistinguishable from the others in dress, the man selected him for the leader, as, indeed, he had been chosen.[46] Albeus asked a king for a certain island upon which he might build a monastery. The king would not grant this request until he had seen the island which he was not aware of owning. The saint gave the king the power of long distance sight.[47] When some of the brothers, afflicted by heavy labor, questioned their future reward, Colman blessed their eyes, and they saw heaven.[48]

A decision was sometimes made by the miracle of chance choice. Three different children drew the name of John of Alexandria from among many upon three successive occasions. By this token, he was made archbishop.[49] Valerius' tomb and another beside it were discovered after many years. Not being sure which tomb was the correct one, the discoverers placed a flagon of wine upon each of the sepulchres and left them over night. The next day, one flagon was found to have but little wine left in it; the other flagon had overflowed upon the tomb and indicated the resting place of the blessed man's body.[50] Irish, Scots, and English claimed the body of Modwenna. Bishop Columkill ordered each group to choose eight robust men who should attempt to carry the coffin. By divine will, the body could be carried only in the direction of England.[51] Aidus and his companion Molassus were undecided about the direction in which they should travel. They saw two large sticks standing up before them, and, inspired by God, they ordered the sticks to answer their problem for them. Immediately, the two sticks fell to the ground, one to the north and the other to the south.[52] The martyr John Fisher made use of the Sortes Virgilianae. He opened the New Testament at random, and his eye fell upon the sentence, 'Haec est autem vita aeterna ut cognoscant te solum verum Deum et quem misisti Ihesum Christum.'[53]

3. The Devil and Black Magic

The recognition and knowledge of evil was a common instinct of the saints, and contentions with the devil were of frequent occurrence. Indeed, it may be said that the devil was seen in everything at one time or another. Often he is described as an Ethiopian or a little black boy.[54] Once, he was said to have been a red man,[55] although color and such distinctions were not made necessarily.[56] Many times the wily one appeared to the saints as a harmless old man,[57] but again he was seen as a youth,[58] a handsome man,[59] a messenger, [60] a horseman,[61] an officer,[62] or a beggar.[63] In other instances, he assumed the mien of a man's father,[64] a pilgrim,[65] and a hermit.[66] But the arrogance of the master of darkness did not stop here. He was also visible as a monk,[67] a priest,[68] and in the likeness of a saint.[69] Once, he assumed the bearing of one of the Magi.[70] Upon several occasions, the evil one appeared as an angel,[71] Christ and the Virgin Mary.[72] The frequent recognition of the devil as a woman will be treated as a separate segment. The saint was not fooled by the extent and variety of human and divine disguises assumed by the devil. This recognition is indeed miraculous.

Sometimes the demon depended upon fear rather than guile in his meetings with holy people. At such times, he appeared in his real and disgusting shape, which, in the main, came to be described with the same horrible details.[73] However, the demonic disguise is practically coincident with the things of this world. In some instances, the devil assumed a number of transformations before the eyes of the saint.[74] Animals of all kinds were used by the devil for the purposes of deception.[75] I have noted lions,[76] bears,[77] deer,[78] a camel,[79] horses,[80] an ass,[81] bulls,[82] buffaloes,[83] wolves,[84] dogs,[85] a cat,[86] a boar[87] and pigs.[88] Among the feathered creatures, the devil assumed the forms of an owl,[89] a sparrow,[90] ravens,[91] and a swallow.[92] Other disguises which were penetrated by the saints were those of bats,[93] a lizard,[94] a tortoise,[95] serpents,[96] and flies.[97]

The list of demonic subterfuges is by no means exhausted by the appearances given above. Dragons,[98] and monsters of various sorts,[99] were favorite mummings of the fiend. Sometimes the foul one occupied a dead corpse.[100] In two legends, he played the part of a spectre or apparition.[101] Contestus met the demon in the form of a giant.[102] How difficult must have been the

temptation of a saint when the devil took the shape of a crucifix![103] In another instance, the devil assumed the effigy of Leutfredus and occupied his place.[104] Idols were the favorite dwelling places of demons,[105] as well as portraits and images.[106] The old gods were considered devils. Jove, Venus, Mercury, Diana, Bacchus, and Hebe are condemned in various legends.[107] A man with a ravenous appetite was considered the entertainer of a demon.[108] Contrary to his nature, the devil sometimes appeared as a radiant light.[109]

In the legends of Hervé and Geldouin, we hear of diabolical servants or familiars. The saints recognized the devil and saved the master.[110] Several unfortunate individuals made compacts with the devil, sealed in their blood. In each instance, the saint was able to regain the bond and to save the culprit's soul.[111]

4. Black Magic versus White

The contests between saints and magicians have two outcomes. Either the magician is converted to the more powerful side, or he is ignominiously defeated. The legend of Cyprian is one of the most interesting cases of conversion. Cyprian was at one time a magician and a teacher of sorcery. In his search for new kinds of magic, he came to the city of Antioch. While he was in that city, a young man who lusted for a young Christian virgin, Justina by name, came to him for help. When Cyprian had exhausted his arts to no avail in an attempt to win the maiden for the young man, he threatened the powers of evil that he would turn Christian if they could not overcome the girl. Having no power over the maiden, the satans substituted one of their number, disguised in her likeness. As soon as Cyprian mentioned Justina's name, this shadow vanished in smoke. Cyprian became a Christian and suffered martyrdom with Justina.[112]

Unlike Cyprian, magicians usually came to a sad end when they opposed their powers to those of the saints. Several contests like the one of Peter with Simon Magis involved a number of tests in which the saint was victorius.[113] The existence of an older religion beside Christianity in the Celtic countries probably accounts for the number of battles between the early saints and the druids. Gerald overcame a certain Collis who was a famous magician. He fixed him immobile upon his horse.[114] Cainnicus made evident to a large crowd that a magician's tricks

were mere illusions, for where at first it seemed that the man walked through a tree, he actually walked around it. 'Magusque miser cum sua arte despectus est.'[115] Berachius was successful in opposing the black arts. Upon one occasion, the saint maintained himself upon a chosen piece of land in spite of all a wizard's attempts to drive him away.[116] At another time, the wicked wife of King Lagenie tried to work magic against the hereditary prince whom she feared might displace her when he ascended the throne. Berachius warded off the diabolical attempts which were made against the young man's life.[117] Samson, Patrick, Columba, Carthagus, Aedus, and others contended with magicians.[118] Gregory of Tours tells of a contest between a heretic and a Christian. At a dinner, the heretic made the sign of the Cross over every dish which was brought in and prevented the Christian from tasting the food. By mistake, the heretic swallowed a piece of the falsely blessed meat. His stomach made a dreadful noise . . . 'emissoque cum suspiro immenso ventris strepitu, nequam spiritum exhalent.'[119]

Dialogues and debates between saints and devils or between angels and demons are presented in some legends. Servan parried successfully a long series of difficult questions which satan requested him to answer.[120]

Further evidence of witchcraft and black magic is found occasionally in the legends. Swithun's biography mentions three monstrous witches which a man met.[121] We hear of a book of incantations useful in the practise of medicine in the legend of Anthony of Florence.[122] The use of the host in magic is reported in an Ethiopian legend.[123] A longer discussion of these matters would take us too far afield.[124]

Isolated instances of demonic appearance furnish an interesting miscellany. Parthenius threw an ink bottle at a devil which was annoying him.[125] Melki forced satan to carry a heavy watering trough upon his head.[126] When young Zeno laughed loudly, he was asked the occasion of his hilarity. He responded that he had seen a little devil riding upon the train of a vain woman. When the lady suddenly lifted her dress, the devil was tumbled into a gutter of filthy water.[127] Aunarius purified a spring by driving out the demon which was polluting the water.[128] Leufroi (Leufred) discovered a devil in his church. First he closed all exits by a sign of the Cross. Then he seized the demon and beat him severely. The rascal was forced to climb the bell-rope

since all other roads of escape were barred to him[129] Dunstan caught hold of a tempting demon's nose with red-hot forceps.[130] Maximus saw a devil fishing from the top of a tree, busily engaged in catching sinful men.[131] Gerlac recognized a devil by his feet which made the snow steam and melt.[132] Columba repelled a demon from a vessel of milk.[133] A steward bringing milk to the monastery spilled the liquid upon seven successive days at the entrance to the building. Ruadan examined the mystery and found a devil seated at each side of the gate. They had iron mallets in their hands with which they broke the jars. The saint banished the rascals to a deep lake.[134] A devil was seated upon a stone which nobody could move. When Oswald cursed the black fellow, he vanished, and the boulder was lifted easily[135] The gift of languages to persons afflicted with a devil is described in the legends of Marcellinus and Hilarion.[136] Very curious is the instance when persons use the magic of prayer against each other. A certain Fintam prayed against Saint Cybi, but he could not avail, because the holy man was stronger.[137]

5. Incubus and Succubus

One of the most interesting bits of folklore in the Middle Ages was the belief in demon lovers of either sex. In the legends, we are informed a number of times about women who were forced to endure the caresses of obnoxious demons in male form. A certain woman in the legend of Casimir endured this kind of servitude for twenty-two years before the saint freed her from her affliction.[138] Some of the descriptions are particularly graphic and not pleasant in their details.[139]

The temptation of the saints by demons who are disguised as women is of frequent occurrence. Many times it is difficult to state whether we are dealing with an instance of succubus folklore, or with a case of exaggerated fact. For those who are interested in such matters, I supply type examples in the notes.[140]

VI

POWER OVER MATTER

1. Metamorphosis

The power of white magic over matter is evidenced in many miracles. The transformation of one substance into another, or of one species into another, occurs a large number of times. This power bequeathed to the saints is a common one, and only characteristic representations of the miracles can be presented here. The metamorphosis of drink and food is the object of concern in nearly half the miracles. By far the commonest transformation is the marvel of the change of water into wine.[1] Brigida and others were satisfied to make beer from water.[2] More temperate are the transformations of water into milk,[3] honey,[4] blood,[5] oil,[6] and balsam.[7] Monegunda made a pancake of snow,[8] and in the *Golden Legend*, we are told of three drops of water which ran together to form a single jewel. When this gem was set in a cross of gold, all the other precious stones fell out.[9] Cold water in the winter time was made warm,[10] salt water was easily turned into fresh liquid,[11] and foul or bitter water was made pure and sweet.[12]

Less common are those miracles in which water is derived from substances of more value. Because Marianus was abstemious, his wine turned into water.[13] Wine underwent a number of other changes in various legends. It was changed into blood,[14] honey,[15] flies,[16] and serpents.[17] In one legend, wine was turned into vinegar, a business which hardly seems miraculous.[18] Ambrosius, however, turned a bad vintage into a good one.[19] In a few legends, we have instances where beer or mead was changed into wine.[20] Carthagus turned a barrel of beer into filthy dregs (ad feces). [21] When Molua's shoes were put into bitter beer, the liquid at once became potable.[22] Another doubtful miracle is the incident in the legend of Lugidius, where we are informed that 'mororum succum vertit in vinum,' that is, the juice of mulberries (or blackberries) was turned into wine.[23]

Milk is subjected to change in a few miracles. Columba transformed it into blood,[24] as did Moling when he was aware that the liquid had been poisoned,[25] while Gunthilde turned milk into lye.[26] Kentigern's transformation of milk into cheese[27] is less surprising than Guesnovius' and Tugdonius' change of the same substance into stone.[28]

A number of martyrs, not only women but men, emitted milk instead of blood from their wounds.[29] A healing oil flowed from the breasts of Christina.[30]

The transformation of bread into stone occurs a surprising number of times. Usually this miracle is performed by the saint as a punishment to some inhospitable person who has refused to give a crust to him or to some poor person.[31] Ruadanus turned bread into meat.[32] This miracle is analogous to those which represent a literal transubstantiation.[33] When Veremundus was carrying bread secretly to the poor, he was accused of pilfering. When he opened his cloak, chips of wood fell down.[34] The transformation of bread or other food previously stolen occurs a number of times. Usually, the metamorphosis results in flowers, particularly roses.[35] Bread which becomes bloody is used as a punishment miracle in a few legends.[36] Cainnicus changed bread into a chalice of gold,[37] and Odo found crumbs transformed into pearls.[38]

Upon numerous occasions, particularly upon fast days, it was found convenient to turn meat into fish.[39] A chicken's leg became fish when a cardinal tried to accuse Thomas of Becket of eating flesh on a feast day. He appropriated the leg and carried it to the pope, but when he opened his kerchief, a fish fell out.[40] Under other circumstances, fish was changed into meat.[41] After Ciaranus blessed a side of bacon, it became a number of different foods such as bread, vegetables, fish, honey, and oil.[42] Fish were transformed to serpents as a punishment in a few instances.[43] The thief who stole some chickens meant for Sergius had no luck preparing them. The longer he cooked them, the tougher they got until, at length, they turned to stone.[44] Cheese could be changed occasionally to blood[45] or stone.[46] A woman who refused to give Tenenan some butter found that her supply had turned to stone.[47] Oudoceus made a golden bell from a quantity of butter.[48]

Aidus, Maedoc, Molua, and Lugidius caused grains such as barley and wheat to become gold.[49] Molua another time sowed

grain which was not wheat, but, when the harvest was gathered, it was found that all the grains had become wheat.[50]

A number of saints turned sour fruit, particularly apples, into sweet, edible specimens.[51]

Turning from food, we encounter a series of miracles which have interest of another sort. Coemgenus turned a man into a deer,[52] Rhipsime caused a vicious man to become a boar,[53] and Dominicus transformed a woman into a man.[54] The reason for a change of sex given in the legend of Abban is a laudable one. An old man had no heirs, and when his wife finally produced a girl, he felt very sad that the end of his line had come. The holy man felt sorry for him, blessed the baby, and changed her into a boy.[55]

Mochulleius changed a certain proud woman who lived bestially into a goat.[56] Another woman who concealed her children from the Virgin Mary stated that she had only goats. She soon found that her words were true, for her children were transformed into that animal.[57] One of the associates of Modwenna feared that her great beauty might do her harm, and she begged the saint to change her. Her request was granted, and she became on old woman.[58] A man who had a swarthy skin and an ugly body asked Berachus to remedy his unenviable condition. He was happy in his plea, for the holy man changed him into a paragon of male beauty.[59]

Romualdus changed an ass into a horse,[60] and Samson metamorphosed all boar-pigs into he-goats and all sows into she-goats.[61] Quirinus changed both a horse and a hunter into stone when they entered a cemetery in order to camp and to pasture.[62] Two thieves who stole Illtyd's pigs were also fossilized.[63] Brendan protected a man from his enemies by making it appear that he was a stone and that a stone was he. His pursuers decapitated the stone which appeared to be the man.[64] Vincent Ferrier turned illicit lovers into stone; later, he forgave them and restored them to their natural shapes by breathing into their mouths.[65] The man who was ordered to strike Lucia turned to stone with the exception of one arm which remained flesh.[66] Paul transformed a man and two oxen into stone, and they remained in the midst of the city as a warning to all.[67] Wolves which had attacked Cadoc's sheep were turned into stones when they tried to swim across the sea. They remain to this day in the British channel off the island of Echni.[69] Mar-

byrianus changed a panther into stone,[70] while Keyna worked the same miracle upon serpents.[71] Simon Stylites turned lice into gems.[72]

Returning to inanimate objects, we find that Maclovius changed a cup of marble into one of crystal.[73] The infant Jesus caused some clay figures of animals which he had made to become alive.[74] Aidan made a loaf of bread from the leaf of a tree.[75] Butter was made from nettles and lard from tree bark by Brigida.[76] Wood was turned into grain by Godeleva,[77] while Albeus made dead bodies change into wood.[78] When the same saint found a woman sowing flax-seed at a place near his monastery, he caused the flax to be turned into barren rushes.[79] When two young men regretted giving away their property to the poor, John restored their wealth by changing sticks into gold and stones into jewels.[80] Gildas cut from a rock a piece which fitted his window exactly. When the rock was in place, it became glass.[81] A rock was liquified by Peter the Confessor,[82] while Modwenna turned stone into salt.[83] A rock was changed into milk by Patrick,[84] and two boulders were converted into ashes by Eufemia.[85] In other miracles, garden earth was used by builders for lime,[86] the soil next to Cunigunda's burial place was transformed into incense and grain,[87] and earth became pure white stones.[88] Godeleva converted earth into precious stones,[89] and Goulven used the same material to make gold.[90] The earth of Gerlac's burial place became blood.[91] Lugidius used mud to make bread,[92] and Cunigunda turned bone-powder into cheese.[93] Other changes exemplify the wide range of possibilities to be found in the miracles of metamorphosis. A candle became stone;[94] wax turned to earth;[95] boiling pitch was reduced to cold water;[96] and hot iron cooled suddenly.[97] Saliva was turned into gold,[98] as was also pus.[99] Tin changed into silver,[100] and a fragrant smelling wood suddenly received a fetid odor.[101] Contrarily, evil smells were transformed into sweet fragrances.[102] Poison became a serpent.[103] Comgallus altered a black boy's color, and he became white,[104] and two Ethiopians were treated in the same fashion.[105] Thomas of Becket's white chasuble turned into red before the eyes of the pope upon the day when Thomas suffered martyrdom.[106] James of Nisibis was vexed at some girls who were washing linen with their clothes tucked up in what he thought was an unseemly manner. He turned their hair white.[107]

Oriental exaggeration appears in the legend of Cyriacus and Julitta. A sandal was changed into a bull, from the neck of which went forth a kid. When the kid was killed, eleven thousand and four men ate of it.[108] It was said of Carthagus in his youth that no less than thirty young girls fell in love with him. He prayed for them, and their carnal love became spiritual, 'amorem carnalem mutarent in spiritualem.'[109] Cungarus transformed barren land into fertile soil.[110] Aedus made an unskilled man skillful.[111] King Gwynllyw arranged a plot whereby Tathan should sit upon a kettle of hot water over which bulrushes and a cloth were thrown. The seat, however, became hard, 'quasi lapidem.'[112] When Kentigern's head was cut off, it turned into stone.[113] Pepper was changed into snakes in one instance,[114] and a book suffered the same fate in another case.[115] Vincent Ferrier made an ugly woman beautiful;[116] contrarily, Dominicus transformed into a hag a lovely girl who was being forced into marriage.[117] Tenenan preserved his virginity by a similar miracle, for, to save himself from marriage, he changed from a handsome man to a loathsome leper.[118]

A particular department of the miracle of metamorphosis is the division devoted to rock impressions. For a brief moment, the resistant, hard surface yields to the imprint of a holy man's foot, hand, or body, and the trace remains as a reminder to later ages that a special dispensation once had taken place at this spot. Juliana and a number of others left footprints in marble and equally hard rocks.[119] Some saints, like Proclus, left impressions of their bodies or portions of their bodies.[120] Peter the Confessor fixed a cross into marble.[121] When Wenefreda's cows were stolen, they left tracks behind them, even in the solid rock.[122] Gerard left his hand-print upon a rock,[123] and Brigida perforated a stone with her finger.[124] Wulfstan, when he resigned his office, thrust his staff into the top of a marble sarcophagus, and no man but he could remove it again.[125] Clara made the sign of the Cross appear upon a number of loaves of bread.[126] The Virgin left the imprint of her fingers upon Gautier's face. She had warned him twice in dreams to build a nunnery for a community of nuns. The marks of her fingers convinced him of the reality of the vision.[127] Iron became as soft as molten lead in the legend of Mark.[128]

2. Restorations

No trouble was experienced by the saints in restoring broken

or cut objects to their pristine state. Chalices, goblets, and cups were repaired without difficulty.[129] Lamps of glass,[130] and even larger containers such as milk and water jars when broken to pieces were restored to their original forms.[131] Vehicles, either in part or as a whole, were repaired easily.[132] Damaged tombs, altar stones, and tablets, although seriously injured, were made whole.[133] A broken column was mended by Angilbertus who was aided by angels.[134] Coleta restored a torn portrayal of the Passion.[135] Francis of Assisi put together a split ploughshare so that no line of the repair showed in the iron.[136] Amusing is the miracle of Swithun. According to Caxton, a woman once was crossing a bridge with her apron full of eggs. A reckless fellow collided with her and broke all the eggs. Swithun happened past, and his blessing made everything all right again.[137]

Restorations of a more vital importance make up the largest segment of the miracles of this kind. The revivals of the dead are so common that I have made no attempt to list the occurrences beyond a few typical cases and some amazing examples. Sané restored life to his uncle and some companions when their vessel foundered. However, they found their glimpse of heaven so pleasant that he permitted them to die again.[138] Herculanus resuscitated a boy who had been dead for forty days.[139] Cronan gave life again to the occupant of an ancient sepulchre. When he had baptized the fellow, he permitted him to die again.[140] When Cadoc was digging around his monastery, he struck upon the collar bone of a giant. The saint restored the creature to life, and he aided in the digging until the saint's death.[141] An oriental legend holds the record for mass restorations to life. Ten thousand and thirty dead arose at once.[142] Stanislaw, although cut into a thousand pieces, came back to life again.[143] A scribe who died after copying two of the four books of the Gospels was brought back to life by Albeus so that he might copy the other two books. When he finished his work, he was permitted to die again.[144] Life was restored in a number of cases to men who had been hanged.[145] Robert of Brunne's *Handlyng Synne* has a tale of a woman who was burnt to ashes again and again by a flaming wheel.[146] In the legend of Lucia and Geminianus is a miracle of the emperor who was consumed by heavenly fire, but later brought back to life.[147] Usually the miracles of this sort are more commonplace.[148]

Many saints lost their heads beneath the executioner's axe.

Quite a number had them restored by divine will and lived on unconcerned by the accident.[149] A touch of the bizarre is found in an Irish legend. A certain skilled builder, Beoanus by name, was married to the sister of Ite. This man had been promised a son and heir by the holy woman. However, he was killed when he was drafted to fight in a disastrous battle. His wife reminded her sister that she had not kept her promise. Nothing daunted, Ite went to the battle field, called upon her brother-in-law's body to search for its head, and when the body had placed its head upon its shoulders again, Beoanus went to his wife and generated a son. In this way, Ite kept her promise.[150] Parts of the body were restored to holy people and to those blessed by them under a variety of circumstances. Fingers,[151] hands,[152] an arm,[153] feet,[154] and a leg[155] were again attached after they had been severed from their bodies. A number of saints and holy men had their tongues cut out. In some cases we are told that the member was restored again;[156] in other instances, saints were able to talk without tongues.[157] One beautiful lady who wished to leave her convent had her desire corrected. When she blew her nose, it came off in her handkerchief. Dominic restored this important portion of her countenance when she consented to remain where she was.[158] Wenceslaus restored an ear which had been cut off.[159] One of the sisters of Winwaloeus had her eye plucked out and swallowed by a bird. The creature was made to disgorge, and the eye was restored.[160] Agatha's breasts were restored after the executioner had cut them off.[161] A man who was misled by the devil into cutting off his generative parts had them restored by James.[162] Glyceria's severed scalp was restored.[163] Ludovicus made a girl's teeth grow again.[164] Less important is the case of the woman whose husband cut off her hair. Anthony of Padua restored her locks so that they were more beautiful than ever.[165]

Animals no less than men underwent disintegrations and butcherings and were then restored to their pristine shapes. A stolen ox was cut to pieces and put into a pot to boil. No amount of cooking could make the meat edible. Later, Cadoc restored the ox to life.[166] One of the cows of Boecius' mother died of plague, and when her son asked her for milk, she jestingly said that he could have all the milk of the dead cow, if he could reanimate her. The saint accomplished the feat.[167] A legend of Silvester tells of a contest between some pagans and the saint

before the emperor Constantine. One of the pagans whispered in the ear of a bull, and it died. Silvester's prayers called the animal back to life.[168] Less surprising is Francis of Assisi's restoration of a cow's lost horn.[169] A number of calves were eaten and reanimated again.[170] Usually the skin and bones were left as a basis for the operation of the white magic. Pigs also were eaten and restored.[171] An ass and some horses became alive again under the influence of saintly power.[172] Other animals eaten and again restored to life include sheep,[173] dogs and cats,[174] deer,[175] and fish.[176] Various kinds of birds, even when cooked, were restored to life.[177] Graphic is the description of the partridge which had been roasted for Nicolas of Tolentini. He was horrified that he was assigned a delicacy not given to others, although his health was frail. He made the sign of the Cross over the bird. The threads with which it was trussed broke, the gravy returned to the body as blood, feathers sprouted, and, with a characteristic whir, the partridge flew away.[178]

Restorations of another sort are those in which something stolen is recovered. Under the power of the saint, the thief is compelled to release an appropriated animal or to bring back a purloined object.[179] The recovery of lost things was often attributed to the power of white magic.[180]

Vodalus cut a garment too short, but the cloth was restored to its original length by divine intervention.[181] The prayers of Gummarus replaced a tree which had been cut down.[182] When the cows of Boecius' father got into a neighbor's grain and destroyed it, the neighbor refused to release the animals until his crop had been restored. The saint had no trouble in accomplishing this act, so that the neighbor 'vidit blada perdita in granum purum redacta.'[183]

Saints did not need to cry over spilled milk, for the lost liquid was easily replenished.[184] Philippa restored milk to the breasts of a woman who no longer could nurse her child.[185] Juetta and Kieran restored lost virginity to girls.[186] A certain Simeon read in Isaiah's prophecy 'A virgin shall bear a son.' He scraped out 'virgin' and wrote 'a good woman.' Later, he found 'virgin' just as if he had not scraped it. After he had made the change a second time, he found the original word written in letters of gold.[187] Anthony of Florence restored a damaged mill for a poor miller.[188] Aidus cured the people of a certain district of their diseases; when they became proud, he gave back to them

their original ills.[189] Germain lodged one night with some friendly people. When daylight came, the cock failed to crow. The saint's hosts attributed this omission to stubbornness. Germain took some wheat and blessed it. When the cock had eaten, its natural faculty was evidenced, and it crowed lustily.[190] Other miscellaneous restorations will be found in the notes.[191]

3. Increase and Gifts from Heaven

No lack is felt by those favored by heaven. A little suffices, or even lacking that little, direct bestowal of something desired is granted to a holy person. The commonest increase is among the necessities of ordinary life. Again and again, a small quantity of wine proves to be sufficient, often, for a great number of people.[192] Felix and Albeus received gifts of wine delivered by angels.[193] Water, as a drink, appears only rarely.[194] However, Severus and Milburga were protected from pursuing enemies by a sudden increase in the water of rivers which they had just crossed safely.[195] The increase of a small supply of beer is the subject of a few miracles.[196] Modwenna is said to have possessed a little beer barrel which did not run dry.[197]

Brigida received an unusual amount of milk from one cow.[198] The increase of milk is a miracle which seems to have been particularly a Celtic creation.[199] A cow which discovered Coemgenus in his solitude licked the holy man's feet and garments. The animal gave an amazing amount of milk under the stimulus of the contact with the saint.[200]

The increase, replacement, or outright gift of oil is often recorded.[201] Taurinus increased a quantity of honey.[202] Sampson restored honey to a jar which had been emptied.[203] Dunstan owned a jar which yielded an unfailing supply of a mixture of honey and water.[204]

Bread, being the commonest food, was subjected most often to miraculous increase,[205] and the gift of heavenly bread is also recorded.[206] Grains, particularly wheat, were enormously increased as is shown in a miracle of Theodosius who filled an entire granary with one grain of wheat.[207] Flour, too, was subject to amazing expansions as a number of miracles testify.[208] Other foodstuffs which were increased include beans,[209] other vegetables,[210] and fruits.[211] Irenes and Amicus received gifts of apples from paradise.[212] Butter,[213] cheese,[214] and meat[215] were

also divinely increased. Various combinations of the items already mentioned were changed from small quantities into enormous ones.[216] In the legend of Ruadan, we are told of an astounding tree which furnished food unfailingly.[217]

Birds were sent to Magnus when he needed food.[218] Coleta gave of her sheep to paupers, but the number of the animals was not diminished.[219] Sheep were multiplied for the benefit of Alferius when unexpected guests came.[220] Gudwalus gave his horse to a poor man, but heaven sent him another.[221] The use of fish as food presents other variants of the miracle.[222] Also, the multiplication of unspecified food appears in many miracles.[223] Dainty viands were sent by angelic messengers in some instances,[224] and manna rained down occasionally[225] Honey, oil, fish, and bread pour down in the legend of Albeus.[226]

The unfailing or inextinguishable candle is a phenomenon which is hard to classify. Either the flame burns without fuel or the wax is constantly restored.[227] The miracle of the unfailing purse is joined to the miracles of money marvelously increased for a good cause.[228] Anthony obtained a divine gift of a quantity of lead.[229] Ke and Thomas Halae were favored by a multiplication of metal when they lacked a sufficient quantity for the casting of a bell.[230] Dominicus and Ludovicus obtained money by divine favor, 'oravit, moxque in terram aspiciens, denariumque divino nutu allatum jacentem videns.'[231] Strange are the instances when different communities claimed the body of a beloved saint, and the problem is settled by a multiplication of the corpse.[232]

Celtic fantasy appears again in the legend of the Saints Dyfrwyr. Cynwain, of a noble but poor family, had a prolific wife who presented him with a son every year, 'and the more they ought to have rejoiced, the more they grieved on account of poverty and having so many children.' They consulted Teilo and he advised them to refrain from cohabitation. This advice, being simple folk, they found very good and abstained for seven years. After this time, having no more expectation of offspring, they broke through their restraint. The wife conceived and brought forth seven sons. The desperate father was about to drown this unwanted addition to his family, when Teilo stopped him and took charge of the seven babies. They had no other food but fish, which, according to their number, were sent to

them daily by God, and were placed on a certain stone in the river Taf. Once, when Teilo visited the boys, eight fishes were found, one larger than the rest.[233]

The clothes of Apollonius and Fremund did not wear out.[234] The tunic which Brigida gave to two paupers increased in size until it was sufficient for two people.[235] Agnes received a garment from an angel,[236] and other saints were favored similarly by bestowals of cloaks,[237] a stole,[238] and veils.[239] Riok lived for forty-one years on a rock in the sea, and his body became covered by a kind of reddish moss (mousse roussâstre) which kept off the attacks of the weather successfully. When he was finally persuaded to go into a monastery, the moss peeled off and left his skin white and perfect.[240]

The stole of Fulquinus was of great assistance to women in labor, who were allowed to swallow a small portion of it. We are told that it multiplied into three stoles, all equally useful.[241] Columba bequeathed to a certain chief the benefit of a generous increase in his cattle and his posterity.[242] Among the miscellanea of multiplications and heavenly gifts a variety of miracles occur. Balsam for the embalming of Hugo's body, being insufficient in quantity, was mysteriously augmented.[243] Flowers, usually roses, rained down upon Agnes and other saints.[244] Ludwine received a crown of blossoms;[245] John of God received a crown of thorns.[246] Lutgardis' crown was of gold,[247] while Henry Susonis was given a celestial branch by an angel.[248] Senan, Comgallus, and Declan were recipients of bells of divine origin.[249] The prayers of Gildas brought him an enormous pane of glass for his window.[250] Lupus saw sacred gems come down from heaven.[251] Other gifts, divinely bestowed, were a fountain,[252] an altar,[253] a staff,[254] building stones,[255] a sacred vessel,[256] a host,[257] the holy viaticum,[258] books,[259] and a sword.[260]

4. Response of Materials

Obstacles of all sorts were easily removed by the influence of the saints. Gerald disposed of a rock which formed a troublesome barrier in a river. A word pulverized the dangerous impediment.[261] A stone which was in hearing of the excommunication uttered by Abba Abraham split asunder.[262] When Aubin's body was moved from the chapel of its first resting place, the exit was found to be too narrow. However, stones of their own accord fell from the wall and enlarged the opening.[263] When

Barbara fled from her angry father, the cliff in front of her opened up, and she escaped into the crevice which closed after her.[264]

When Sebba's tomb was found to be too short for his body, an adjustment was made divinely, and the stone coffin lengthened.[265] Similarly, a correction was made miraculously for the reliquary of Goëric. Two boxes, one of iron, the other of silver, were inadvertently made the same size. Gérard's prayers made the two containers fit together, and the ceremony of translation was not delayed.[266] Timbers which proved much too short for their intended purposes were many times wondrously stretched to their proper lengths.[267]

Ploughing without a ploughshare offered no difficulty to Aedus and others. The sod simply turned of itself to the extent which was desired.[268]

Various feats of engineering and construction are recorded in the legends. The life of Regulus tells of a church which was miraculously constructed.[269] By the sign of the Cross, George of Sardinia did a difficult piece of mountain road-building.[270] Patrick reduced a high mountain to a plain.[271] Fechin needed water for his mill, but the nearest supply was a lake upon the other side of a mountain. When he cast his baculus into the water, the mountain was perforated promptly, and the water ran down at the desired point.[272] Fiacrius' staff dug ditches with ease, and, as the account naively says, 'eaque de causa accusatus magiae.'[273]

Closed gates and doors were never a barrier to the saints. Many miracles bear witness how the obstacle opened of itself before a prayer or a sign,[274] if, indeed, it did not fall down altogether.[275] When there was no gate, the wall opened up, let the saint through, and closed again.[276]

The iconoclasts are too numerous to mention more than a few. Idols and temples toppled before the saint's presence under a variety of conditions.[277]

One of the commonest miracles is the release of prisoners from their bonds. No matter how heavily loaded with chains a person might have been, if a holy man interceded for him, the iron parted readily, and the captive walked free, even from out the strongest dungeon.[278]

VII

TRANSPORTATION

1. Boats

An interesting group of miracles displays the means by which the white magicians overcame the handicaps of distance. Water travel, always dangerous in the early days of sailing, was accomplished by the saints under all sorts of conditions and by the use of many curious conveyances. When a regular craft was used, navigation was performed in unnatural ways. Although Theonestus and his companions sailed on a leaky boat, the vessel did not sink.[1] Columba's boat sailed against a contrary wind.[2] Anselm's ship, indeed, had a plank lost from its bottom, but the water did not enter because of the saint's presence.[3] Cuthbert's help brought some English sailors back to their home port with amazing rapidity and saved them from the clutches of some pirates.[4] The same saint's staff served as an excellent pilot.[5] In the legend of Tanguy, we learn of a ship which was carrying relics of the Apostle Matthew. When the wind drove the craft at dangerous rocks, the impenetrable material broke to pieces and let the ship through without harm.[6] Another ship guided itself to a desired point.[7] Oswald raised a sunken ship and put it back in service.[8] Another ship refused to sail because a stolen whetstone was on board.[9] In each of the instances just cited, a crew was available, but its functions were either inoperative or without avail. Many ships sailed miraculously without sailors to a desired port, carrying either live or dead saints.[10] Melanius' ship moved against the current,[11] while Lomanus' craft sailed against wind and tide.[12] A miracle in the legend of Mildreda relates how the tide suddenly floated a stranded ship.[13]

The lack of a regular vehicle for water transportation is no handicap to a saint. Many a strange object served in the capacity of a boat. Patrick and other saints used a stone or a stone boat.[14] The piece of land upon which Modwenna was standing broke

away from the mainland and transported her across the sea.[15] Other saints calmly spread their cloaks upon the water and rode to their desired destinations.[16] Peregrinus used a vestment,[17] Eustathius a head-fillet,[18] and Albeus a cowl.[19] Leo of Luca threw a bundle of twigs into a stream and used them as a means for crossing.[20] Hia used a branch,[21] and a pastoral staff served Ninian.[22] Petrocus made use of a bowl which carried him a long distance.[23] The transportation of saints by unspecified fish is related upon several occasions,[24] although the whale is particularly mentioned a few times.[25] Otto and Jacob dispensed with any aid. The latter, for example, not finding a boat when he needed one, blessed a wave, embarked upon it, and was carried to his destination.[26]

Not only did the saint find ready transportation, but also many relics and objects blessed by him were carried by river and sea to desired locations. Bartholomew's lead coffin came over the sea.[27] The bodies of Lubentius and Justus were borne by rivers, the latter, indeed, upstream.[28] Endeus sent a large jar of grain by itself across the sea.[29] Logs necessary for building were supplied to Gervadius and Cuthbert by obedient waters which carefully set the timbers down where they were wanted.[30] Carannog's altar floated across the sea.[31] Money,[32] a silver vessel,[33] cloaks,[34] and vestments[35] are other objects carefully set down after journies across the forwarding waters.

2. Overland and Air Travel

Journeying by air of men and things is by no means of uncommon occurrence in hagiology. The intermediary is often an angel. The trip is always rapid and sometimes long. Brigida was carried from Ireland to Italy in the twinkling of an eye.[36] Usually we are told only that the celestial transporter acts in a given instance without specified details.[37] Another frequent means of going places is the cloud airship. Typical is the journey of Cadocus who was taken up by a white cloud and set down at the city of Beneventum.[38] I have found one instance of a real airship. This craft was a boat which was lifted from the water and sped through the air with the speed of an arrow.[39] In the oriental legend of Esi and Thecla, the latter saint came to a river and found no boat. However, a 'spirit boat' appeared, and she was able to continue her journey.[40] Other saints were moved miraculously from one place to

another while they were asleep.[41] A few miracles are recorded of quick air travel without the means being described.[42]

Inanimate objects often make excursions on their own. Landrada's body was mysteriously translated from one side of the altar to the other.[43] When Austell died seven days after his bishop, his dearest friend, his body was about to be placed in the same coffin with his superior, when it was found that the latter had moved over so as to make room for his friend.[44] A curious miracle is recorded about Victor of Camphon. When there was some doubt about the authenticity of his relics, the bones were cast into a fire. With a noise of frightening intensity, the sacred relics hopped away from the flames.[45] For those who have witnessed hurricanes, there is nothing particularly miraculous about the flight of a tree from one place to another.[46] In some instances, the tree was actually transplanted.[47] Stones also flew through the air at the saint's bidding.[48] Fechin is said to have prayed a whole stone quarry from one place to another.[49] Joachim caused a hill to be moved in a short space of time;[50] Cainnicus, indeed, moved a whole mountain.[51] Rudesindus had a stone baptismal font which went of its own accord from one place to another.[52] The Patriarch of Jerusalem sent valuable gifts by angels to David.[53] Albeus caused a vessel to fly a long distance,[54] while Colman made a stolen flask to return in a similar fashion.[55] Columba's staff traveled alone.[56] Sané (Senan) was so pious a youth that he would let nothing interfere with his religious exercises. One day, when he was supposed to help his parents move furniture from one house to another, he was engaged in his usual routine. However, the furniture was transported miraculously to its appointed place.[57] Three white birds carried a copy of the New Testament and a precious vestment to Endeus.[58] Paul caused a furnace to move from its place,[59] and Peter Gonsalez's tomb was carried mysteriously a long distance.[60] A flying horse transported Tugduval[61] The legend of 'Abaskiron tells of the removal of a church in one night from lower to upper Egypt.[62] When Samthanne's road was blocked by heavy branches, she held her staff against the impediments, whereupon the limbs of the trees folded back and gave her easy passage through the forest.[63] In a miracle of Nicholas, a child who had been in captivity a year was snatched up by a strong wind and blown home to his father who was celebrating the feast of the saint.[64] A miracle of James

tells of a man who was rescued from prison by the saint. The prisoner was conducted to a high tower, 'and anon the tower bowed down so low that the top was even with the ground. And he went, without leaping, and unbound of his irons. Then his keepers followed after, but they had no power to see him.'[65] When King Guair of Connaught expressed the wish that the poor hermits in Burren wood might share his bounteous Easter repast of roast boar and stag, the viands arose and were wafted out the window. By following the scent, the king came to Colman's abode and there shared his banquet with the saint.[66] Walburga's legend tells of a man who irreverently wore his gloves into church. Suddenly, they were stripped from his hands and disappeared. Later, as he told others about the marvel, the gloves appeared lying before him.[67] Distances were often shortened miraculously. A thirty day trip was accomplished in three days,[68] and Aidan drove to Rome and back in twenty-four hours.[69]

The number of saints who are said to have carried their heads after they had been decapitated is truly enormous, and can be charged in great part, at least, to the representation in art of the martyr holding his head in his hands, thereby indicating the manner of his death. However, many miracles are true folklore analogues. Father Cahier listed seventy-four saints in his *Caracteristiques*, to whom the miracle of head-carrying was attributed. A few others may be added to this list.[70]

VIII

MIRACULOUS GROWTH

One of the most familiar phenomenon of folklore is the miracle of the flowering staff. This sort of white magic is the most common of a variety of spectacles which are based upon an unexpected or unseasonable flourishing of plant life or other natural excrescences. The saint thrust his staff into the ground at some opportune moment, and his saintliness was revealed by the immediate bursting forth of leaves. In most instances the growth was continued until the mature tree was produced.[1] Although the pastoral staff was the usual object of this miracle, any piece of dry wood served as well. A dry fagot sprouted in token of John Gualbertus' holiness;[2] Andrew caused a dead elm to come back to verdant life;[3] and Joseph's staff was broken into a number of segments, each of which took root, put forth leaves, and emitted a sweet perfume.[4] In George's legend, a piece of dried wood sprouted inside a house.[5] John the Short's patience was rewarded, for the piece of old wood which he planted and watered each day finally came back to life after three years of faithful attention.[6] The place where Benignus' staff bloomed was a sign to him to settle at that designated site.[7]

Dead trees and wood fashioned into various objects show astounding growth in a variety of miracles. Coleta caused an entire forest to come into rapid existence.[8] Many withered and dead trees suddenly blossomed at a saint's command.[9] George Chozebitæ made a sterile palm produce fruit.[10] A fig tree moistened by the blood of Narsete, Joseph, and their companions blossomed immediately.[11] John the Good caused a partly burned stick to flourish again.[12] The board upon which Fina lay flowered.[13] When Eusebia was whipped with a birch branch, one of the twigs fell, took root, and grew to a stately tree.[14] A dry log besprinkled with Aelphege's blood became flourishing over night.[15] When Brigida touched a wooden altar it showed immediate signs of life.[16] Rapid growth is exemplified a number

of times. In the legend of Yves, the trunks of certain trees which had been cut down for the building of a new church each sprouted three new trees over night, so that in place of twenty trees which were cut, sixty equally large were found.[17] A miracle of Pantaleon is most remarkable. One day, he planted a tree at dawn. By evening, the tree had grown tall, dried up, been cut down, been burned for charcoal, and had been made ready for the censer.[18] A tree grew upon the stone of Coleta's window.[19] Withered or storm-damaged grape-vines were restored by Clarus, Bartholomew, and Garima.[20]

The metamorphosis of one tree into another occurs several times. Samthanne changed a willow into a pine tree.[21] Apple bearing willows are found in the legends of Lugidius and Lawrence of Dublin.[22] The unseasonable flourishing of many trees and shrubs which produce in winter a variety of fruits is a miracle often told.[23]

Other species of plant life are subject to miracles of surprising growth. Peter Célestin caused wheat to ripen prematurely in the time of a famine.[24] The plants which Bartholomew was preparing to set out, suddenly burst into flower and bore fruit immediately.[25] Jonah was protected by the shade of a cucumber plant which grew up rapidly.[26] Herbal and vegetable gardens sprouted miraculously in other miracles.[27] The control of plant life is evidenced also in other respects. Philipp Benitii caused a place which was located high above sea-level to become fertile.[28] Pierre de Vérone controlled a heretic's field so that it did not bear crops, although the land of his neighbors was plentifully supplied. When the man acknowledged his fault, his ground bore again.[29] The place of Agilolfus' martyrdom was perpetually green.[30] The grass on Fremund's grave served as a cure for animals who ate of it.[31]

Lilies grew from the mouths of Angelus and Francis.[32] Similarly, the same flower sprang from the heart of Helena.[33] Flowers growing on the grave of a fool who could say nothing but 'Ave Maria' were found embossed with these words in letters of gold.[34] Gold letters also issued from the eyes of Raynerius,[35] and gold was found in the bones of Frodobert.[36] Roses and lilies are said to have fallen from Ange's mouth while he spoke.[37]

Two virgins were spared from the attentions of men by the sudden growth of beards.[38] Agnes was covered by the hair of her head which grew speedily when she was stripped of her

clothes.[39] Ciaranus' hair grew as rapidly as it was shaved off.[40] Although Loye's hair was shaved when he died, he was found at his translation to have both a complete head of hair and a full beard.[41]

The legend of Firmin unites a number of miracles of weather and growth. 'The snow that was that time great on the earth was turned into powder and dust by the heat that was then, and the ice that hung on the trees became flowers and leaves, and the meadows about Amiens flowered and became green, and the sun which by his nature should go low, that day ascended as high as she is on John's Day at noon in the summer. And as men bore the body of this saint, the trees inclined and worshipped the body. . .'[42]

IX

TABOOS AND PUNISHMENTS

The negative magic of the saints is revealed in many ways. The breaking of the ten commandments as well as the overstepping of the restrictions established by the church or by holy men were subject to immediate punishment. The swiftness of the divine wrath, or the punishment itself, accomplished many times in strange ways, form the miracle.

Women were usually forbidden to enter into the presence of those holy men who had taken leave of the world. Many sacred places were closed to the female sex,[1] but restrictions were made to be broken. Goulven permitted men to use his little oratory, but women were barred. When one tried to enter she was struck blind.[2] Women who passed beyond the bounds set up by Goeznou were struck dead.[3] A bold woman who danced naked in church was inflicted with leprosy by Abbo.[4] She who crossed Cuthbert's cemetery went mad.[5] An impenitent woman was made powerless at the entrance to Apollinaris' church.[6] The doors of a basilica were invisible to an unchaste woman.[7] Similarly, feminine eyes were refused the sight of one of Cuthbert's relics.[8] The rash females who tried to enter the church of John Nepomuck were struck by a blast of wind which caused their skirts to cling to their heads, shamefully exposing them to the eyes of the crowd.[9]

Not only women but ruthless and careless men were punished for their lack of prudence. An invader of Remigius' fields was struck dead.[10] An adulterer could not enter the church of James until he had returned to his legitimate wife.[11] A country man who peeked into a shrine reserved for the clergy had his eye split so that it hung upon his cheek.[12] Wicked men were unable to approach the place where Carthagus was conceived or the house where he was born.[13]

Theft was punished in many ways. The church property was tempting to the purloiner, but the fear of punishment was

constantly before him, made evident by many miracles. Numerous thieves succeeded in getting into shrines and churches, but they found themselves powerless to get out. Usually, they were unable to find the exits.[14] Similarly, the saint's garden was easy to enter but getting out was another matter.[15] A number of instances occur in which thieves walked in a circle and could not get away from the place from whence they started.[16] Other thieves who stole Modwenna's cows could not cross a river because the water suddenly became too hot for them.[17] Theft was prevented in other instances by apparent heat. Such blasts of hot air came from the shrines that the thieves could not enter.[18]

Boecius' stolen calf bellowed when the saint approached the pot in which the creature was boiling.[19] More surprising are the occasions when the stolen animal reveals its position after it has been consumed by making its native sounds in the thief's stomach. Both sheep and goats revealed guilty persons in this fashion.[20] A man stole and ate one of Maedoc's sheep. He swore he was innocent, but one of the animal's ears was seen protruding from his lips.[21]

Theft was also punished in less spectacular ways by disease,[22] madness,[23] paralysis (immobility),[24] blindness,[25] and death.[26] A man who stole Mochua's luggage found that he could in no way remove the burden from his back.[27] A stolen penny burned so hotly that the thief had to bring it back.[28] One of three clerics who conspired to abscond with Gandolphus' relics was snatched from his comrades, 'est avulsus, disparuit ab eis.'[29]

Punishments were meted out for many other abysmal actions. Contempt brought a variety of unpleasant things. The man who spoke slightingly of Emmerammus found that his tongue soon adhered to his palate.[30] Dumbness,[31] bodily distortion,[32] disease,[33] and death[34] were also visited upon the contemptuous. Irreverent and disrespectful people suffered equally dire punishments. Even naughty boys such as the one who played about Marius' tomb felt the wrath of a holy man.[35] Those people who laughed inopportunely,[36] or in other ways were careless of the fame of saints were soon corrected.[37] One shameless woman received a fitting punishment when she 'posteriora illis sua monstravit.'[38] Blasphemy received its due reward of dumbness, paralysis, blindness, and death.[39] Families and sometimes a whole army were afflicted for the action of one of its members. A certain chief . . . 'per septem annos quibus vixit, nunquam, nisi

per oris blasphemi officinam, ventrem purgavit,' and his wife, 'quamdiu vixit, ostiatim mendicavit,' while 'filia ejus, ventris mulctata tumore, prægnante grossior, in utero quod pareret non habens, monstruosum spectantibus præstabat prodigium.'[40] When a soldier struck the shrine of Werburge, a king and his whole army were blinded. [41] Perjurers soon felt the saint's wrath. A woman who had sworn falsely had a serpent fix itself to her neck.[42] A knight who swore falsely by Cuthbert's cross was killed in the ensuing trial by combat.[43] Blindness[44] and paralysis (or immobility)[45] came upon them who misused a saint's name. It was equally dangerous not to keep a vow which was made at a saint's shrine.[46] Adultery and unchaste living were punished, as might be expected, in a number of ways. Serpents made their home in the tomb of an adultress.[47] Divine fire burned a similar transgressor.[48] The house of a libidinous priest was destroyed at the word of Bertrand.[49] Fidis punished carnal sin with blindness.[50] Emmerammus kept an adulterer from his church . . . 'pedem ad carpendum iter movere minime potuisset.'[51] The punishment of sacrilegious actions served to protect the property of saints from enemies within the country as well as beyond its boundaries.[52]

Working upon Sunday or upon a saint's day was not done with impunity. We are to presume that the violators were fully aware of the fact that it was Sunday or a saint's day and that their labor was carried on more in defiance than in carelessness. A laundress who maintained that she must earn her living even on saints' days was paralysed until Guevroc relieved her.[53] Two demons in the shape of ravens appeared to a baker on Claudius' day.[54] A terrible storm beat upon the laborers on Baudinus' day.[55] Bread made on Zoyl's day was turned partly to ashes and partly to a stinking mass.[56] A man working in his vineyard refused to honor Avitus. His neck was twisted in such a fashion that he looked backwards.[57] Another man's hands and face were burned by celestial fire (covered with sores) for working on John the Baptist's day.[58] The eye of another man fell from his head for working on Dunstan's day.[59] The violation of Hymerius' day caused a man's hands to contract.[60] Those who reaped on Otto's day lost their crop by fire.[61] A dyer who mixed colors during Apollinaris' procession found his liquids all changed to limpid water.[62] A woman who spurned Dominic's day had eighteen vermin issue from her eyes.[63] Bread made on

Laurence's day suddenly began to bleed.[64] Fire from heaven consumed horses and plough of him who broke soil on the day of Hippolytus and Concordia.[65] Another reaper lost both crop and house by fire for ignoring Oswin's day.[66] Clothes washed on Bertinus' day assumed a bloody color.[67] A field ploughed on Sunday remained sterile.[68] Those women who persisted in washing their heads on Sunday had their hair fall out.[69] In addition to these particular disasters, more routine punishments such as blindness, paralysis, and death may be listed.[70]

False statements are made true in some instances. A certain man wishing to trick Maedoc sent men to the saint for aid, saying that he was blind and deaf and needed Maedoc's help. The saint replied, "You can see and hear well enough, but let it be as you say." The man was afflicted as he pretended to be.[71] Another fellow denied the theft of which he was accused. "May Edburga never let me leave this place alive, if I committed the theft!" Thereafter, 'ecce protinus intestinorum viscera per anum effudit, et, ut voce petuit, vivus a loco non surrexit.'[72] Another man who claimed some of Egwin's property, swore by his beard that the land was his, 'et ecce totam barbam coram cunctis lapsam ita proiecit ad terram ac si apposita esset, non naturaliter nata.'[73]

A limitation or taboo of another sort is the magic circle or boundary by which the saint kept domestic animals in or out. Sulian drew a line around his wheat field to keep out his neighbor's cattle. When the animals approached, they were held motionless at the line.[74] Mochua kept his sheep in bounds by a similar method.[75] Finan kept calves from their mothers by drawing a line with his baculus between the cows and their young.[76] At other times, the saint's staff served as a shepherd, and the animals did not stray, nor could any enemy get at them.[77] Serpents were banned from Columba's isle.[78] Lufthilde miraculously established the boundaries between disputed fields.[79]

A holy man's curse was not a matter to be taken lightly. The people of a certain region became sterile when Alban fulminated against them.[80] Leutfredus punished a liar by causing his teeth to fall out. His children, even to the present day, suffer from the same affliction.[81] Carthagus cursed a king and his heirs out of existence.[82] Not only men but animals suffered a saint's displeasure. Cainnicus cursed mice and banned them forever from his island.[83] For spilling a jar of deer's milk, a

raven was cursed by Coemgenus.[84] Wolves,[85] pigs,[86] horses,[87] birds,[88] flies,[89] fleas[90] and vermin[91] felt the wrath of holy men.

A miscellany of incidents bears witness to the extent of the power of saints in the affairs of hapless men. When a miller refused flour to Lugidius, his mill ceased to run.[92] The earth swallowed up an unlucky woman who diverted funds from a monastery.[93] The English king, Ina, gave Cyngar as much land as he wished. The Saxon kings, however, kept away from Congresbury, for tradition reported that such a visit brought sickness and speedy death.[94] A tyrant refused grain to Comgallus, saying he would rather the mice ate it than that the holy man had it. The mice took the tyrant at his word.[95] Stolen pork refused to cook,[96] and the castle of an inhospitable prince was swallowed up in a lake.[97] For refusing supplies to Germain d'Écosse, a governor's food and drink containers were found to be completely empty.[98] The punishment for inhospitality occurs a number of times in ways analogous to those given.[99] Maudez caused some pirates to be consumed by fire.[100] The king's daughter who falsely accused Cuthbert of being the father of her child was swallowed up by the earth.[101] A man who doubted Bruce's sanctity died.[102] The common people entrusted money to Aidus. A certain king sent his herald to get the deposit. The saint drew a line and forbade the man to cross, but he defiantly stepped over and fell dead.[103] The same fate met an avaricious woman.[104] A man who did not believe the vision he had of Fulcrus was rooted to the spot.[105] Ignatius punished an insult by death.[106] A priest who stole some of the offering money and bought bread with it was punished by Vicinius. The bread spoiled, and when it was fed to a horse, the animal died.[107] Disease came to him who interfered with the work of Tyrsus and Boniface.[108] A man who occupied Bruno's land unjustly was made to see the error of his ways by a violent fever.[109] A man cured of disease by Prudentius fell into carnal sin, and his old malady came back.[110] The man who laughed at the veneration of Joachim had all his wine spoiled, but when he was duly repentant, the liquid became potable again.[111] Wine dried up or disappeared in other legends.[112] The man who cursed Bavo died suddenly.[113] Gall caused a dumb man to speak, and he revealed a thief.[114] Those people who threatened Cadoc were summarily punished. A swineherd who raised his spear at the saint had his arm stiffened and lost the sight of both

eyes.[115] Another fellow vanished like dust in the presence of the saint.[116] For spitting upon a letter from Jean de Rèome, a tyrant's mouth became incapable of taking any nourishment, not even the Eucharist, for nine years. We are not told how he existed for this period.[117] When Gildas was refused entrance into a castle where he intended to rebuke the wicked owner, he took a handful of dust and threw it against the building which fell down at once.[118] No one could sleep in Aidus' bed, not even the holy Moling.[119] Two chiefs were swallowed up by the earth for offending Illtyd.[120] A stolen cow which was under Sané's protection did the thief no good, for, after it had been slaughtered for food, it remained raw no matter how much heat was applied.[121] Stolen cheese when cut open appeared bloody.[122] A tree which grew on the grave of Beino's father sent out a branch which touched the ground and then grew up nearly as high as the parent tree. If an Englishman should pass between the tree and the branch, he would die, although a Welshman might make the passage safely.[123] Some children who mocked Hervé never grew up.[124] Women who were sporting lewdly near a fountain had their hair turned white by Abba Jacob.[125] A king refused to give up a hostage for whom Finan asked. That instant the king's son was made dumb.[126] Horses which grazed without permission on Fechin's property died quickly.[127] Maedoc's curse split a rock,[128] and Mochoemog's fulmination dried up a lake.[129] The land which a man refused to give to a saint for his cell remained barren ever after.[130] Thieves who stole Brigida's horses and grain carts fell asleep and were discovered.[131] Three drunkards who fell asleep in the precincts of Aldericus' shrine were transported in their stupor 'unum trans flumen in strata publica, duos sub fago longe collocavit.'[132]

Rophillus made use of a horrible odor to call attention to his neglect.[133]

X

HEALING

The ratio of healing miracles to all other kinds is approximately in a proportion of one hundred to one. This survey is not concerned with most cures. Records, ancient and modern, prove sufficiently that faith can heal particular ailments under certain conditions, especially ailments which have their source in the nervous system and where the will can be led to overcome apparent paralysis. The stress of religious faith revealed in a highly emotional climax can indeed work wonders. Such miracles have been infinite in Christianity as well as in other religions. While all claims of cures cannot be accepted scientifically, there is no reason to doubt the verity of the great number. However, other ingredients are often added to the cure miracles. A secondary formula, the addition of a contributory belief in the efficacy of some action or of some material, brings us into the realm of folklore. In such instances, we no longer deal with pure faith miracles. Something anciently pagan and suggestively human has been intermingled, as examples will show.

Lepers were reported to be cured occasionally by the kiss of a saint.[1] The white magician, the representative of divinity, is the agent of healing blessings. However, the focus upon a particular action, not in itself divine, but belonging to the realm of human customs and habits, makes the magic of kissing the center of the cure. The evidence of an uncommon, unexpected, and, indeed, repugnant action creates the impression that kissing is miraculous when performed by superhuman men. The magic of saliva is likewise ancient. Severinus carried on a tradition when he cured a leper by spitting into the unfortunate man's hands.[2] A concoction made of water and the saliva of Comgallus served also as a cure for leprosy. This saliva ran from the saint's mouth during a vigil of three days, when, for sheer weariness, he could not keep it in his mouth.[3] In the legend of Clotilde, we learn how the blind and deaf were cured by

Remi who wet his fingers with saliva and applied them to the eyes and ears of the afflicted persons, pronouncing the word *Hephta* (ouvrez-vous).[4] A certain paralytic man from Rome sought a cure throughout the world. He was told everywhere that nobody could cure him unless it was Aidus in Ireland. When he reached that country, he found the saint had just died. However, the spittle which he found in the holy man's mouth cured him of all his complaints.[5] Saliva's potency was successful in various distresses. It cured headache,[6] snake-bite,[7] and blindness.[8] Wounds and general disabilities likewise felt the power of saliva.[9] Garima's spittle did not dry up but served for a long time as a medicament.[10] Donatus spit into a dragon's mouth and killed the creature.[11]

The water with which a saint had made his ablutions received curative powers. It was found excellent for curing blindness,[12] fevers,[13] madness,[14] and a number of unspecified ills.[15] The water with which the body or the relics of a saint were washed possessed the same curative force.[16] Similarly, wine which was occasionally used to bathe the relics assumed healing powers.[17] The water of many springs which saints caused to flow had curative powers. The potency was increased when relics were washed in them.[18] Pebbles from Wenefreda's well were beneficial also.[19] However, this same well offered no cure to a Protestant.[20] Water which dripped from the roof of the house in which Cronan was staying fell upon some lepers and cured them.[21] Likewise, water which had contact with the tombs of holy men proved curative.[22] Holy water, or water blessed by a saint, frequently had beneficial effects.[23]

The blood of a saint or of his relics had often the same curative powers as other liquids associated with him.[24] We are told of oil flowing from relics. This liquid also was curative,[25] as was also blessed oil in other instances.[26] Even the oil in the lamps which burned in sacred places received occasionally the power to cure.[27] Wine which had been blessed or which was received from the hand of a saint cured various ills.[28] More curious are the miracles where cures are brought about by the milk of the mothers of saints.[29]

The earth also received curative powers from contact with a saint. Soil from the island belonging to Maudez was good for the bites of snakes and poisonous vermin.[30] Moling told a man who was suffering from a stomach complaint to eat a little of

the earth which the saint was digging. When he took this doubtful remedy, he was cured at once.[31] The dust and earth from a saint's grave was frequently efficacious in curing a long list of ills.[32] The magic of this earth served other purposes also. Columbia threw some of the soil from Ciaranus' grave into the sea, and a storm was calmed at once.[33] A man complained to Aedus that wolves had devoured all his calves except one. The saint told him to collect the mud which was clinging to his staff, mix it with water, and sprinkle the cows and the remaining calf. When this action was accomplished, the cows were contented and yielded their milk.[34] Both grass[35] and flowers[36] which grew upon a saint's grave were good for cures. In the legend of George of Sardinia, a sacred tree cured the sick.[37] Not only the touch of a saint's baculum or staff relieved the ills of men,[38] but it also restored them to life.[39]

Blessed bread also served as an efficacious agent in human ills,[40] but when it was wrongly used or eaten improperly, it could also kill.[41] Other items of food were occasionally of benefit to the sick. The consumption of fish relieved fevers,[42] and an apple blessed by Abban cured a dumb man.[43]

Molua breathed upon a dumb girl and caused her to talk.[44] Something of a paradox occurs in the miracle which tells how a blind person was given second sight by a divine light.[45]

Many objects associated with the saints had the power of relieving the distress of disease. Apollinaris' cloak drove away fever,[46] and a vestment of Peter the Martyr acted against disease.[47] Belts were used variously. Hamon's aided child birth;[48] Godric's was good for constipation;[49] and Germanus' when dipped in water cured fever.[50] A noxious liquor was made wholesome by dipping Lugidius' shoe in it. Afterwards, this drink assumed such potency that it caused great intoxication.[51] A man who touched the book of Oswin's life was cured of blindness,[52] while a woman was relieved of a desperate malady by kissing a letter of Oyend.[53] Drinking from a saint's cup is suggestive of beneficial effects.[54]

Clippings from Godric's beard, when mixed with water, made excellent medicine,[55] while fur taken from Viatlis' vestments was equally good.[56] Iron which had been blessed by Baitheneus would not cause wounds.[57] The shrine of Oswald was carried around an area which was suffering from the pestilence and it acted as a control to the dreaded disease.[58]

The relics of Honorina protected horses from the attack of wild beasts.[59] People who lived upon a mountain dedicated to Archangel Michael were free from all attacks by the plague.[60] Marcoul's touch cured a ruler of the king's evil.[61] A cure attributed to Rictrudis of a person while he was asleep reminds one of the healing wonders of the same nature in ancient Greece. Coemgenus' blessing was sufficient to control a mad dog.[63] Columban suggested that a man's fever would be driven away if he threshed his wheat vigorously in the fresh air. He was cured of his ill, but others who ignored the saint's words were afflicted for a year.[64] A man troubled with pains in his head appealed to Aedus. The saint caused the pain to be transferred to himself.[65] Heavy fog was sometimes associated with the advent of the plague. When such a mist was blowing in from the sea, Columba ab Hiensi blessed a loaf of bread and cast it into the water, whereupon the fog was at once dispelled.[66] The wounds which Luca cured left no scars.[67] A miscellany of human ills contains some interesting details.[68] Animals were also subject to relief from diseases.[69]

Some saints were more efficacious than others in the working of miracles of healing. A few of the more prolific operators may be mentioned, since the composite list of their cures represents a synopsis of human distress in ancient times.[70] The intermixture of white magic with the ingredients of popular medicine appears occasionally as I have shown elsewhere.[71]

XI

POPULAR LEGENDS AND WHITE MAGIC

A relatively few legends from the thousands which were written may be called popular. These legends contained elements which appealed to the story-teller and, hence, they received separate literary treatments in most of the countries of Europe. The literary inspiration of such legends deserves a comprehensive study, the ground work for which exists, for the most part, in the histories of the separate national literatures. The analysis of the elements of these legends from the folklore point of view is the chief concern of this survey. We must decide how much of their popularity was due to the factor of magic, and how much their interest lies in purely human actions. We can foresee the answer. So long as a general belief in magic existed, certain legends found favor beyond the confines of the church. The legends whose literary treatments extend to the present time depend primarily upon the bases of human relationships and problems.

The largest number of popular legends derive from the East, particularly from the oldest areas of Christianity. A surprising number of legends are about women. The biographies of these ladies fall roughly into three classes. They are stories about the spiritual regeneration of fallen women, like Mary Magdalene, Mary of Egypt, Pelagia, and Thais; their heroines are characterized by their success in living disguised in a colony of men, like Eugenia, Euphrosyne, and Marina; or they are beautiful intellectuals, like Catharine, Justina, and Barbara, whose arguments for their faith refute all the wise men opposed to them, and who are destroyed by baffled princes. Sometimes, as in the story of Eugenia, the legend combines two of these characterizing courses.

The story of a woman saved from a life of shame by a sorely won conviction of the divine force of a personal salvation is a theme worthy of a great author. Mary Magdalene has been the

central character of numerous literary treatments in all the countries of the West, but a creation of superlative success has not yet been produced. Mary of Egypt's story never reached beyond the Middle Ages. The Thais legend alone has been maintained to the present day largely by the efforts of Anatole France and Massenet.

The legend of Mary Magdalene is a confused accretion of many fictional elements which are concerned chiefly with her peregrinations after her conversion. Her wealth, her beauty, her sinfulness, and her conversion are recounted according to the Gospel tradition. Her history has a common relationship to the stories of other ladies of easy virtue. With the scattering of the Apostles and disciples after the death of Christ, Mary with many others was set adrift in a ship without tackle and rudder. By miracle, the vessel reached Marseilles, where Mary and her companions attempted to convert the heathen. She appeared in successive dreams to the local ruler and his wife, an interesting instance of dream lore where the haunting saint is still alive and can make contacts through controlled visions. Having won the attention of the prince and his wife, Mary promised the barren wife a child. Afterwards, the two rulers sailed to visit Peter at Jerusalem. On the way, the wife gave birth to a child during a storm, but she died from the effects of hardship. The dead mother and living infant were left upon a rocky island in the sea. When the prince sailed back after spending two years in the Holy Land, he came again to the island where his wife and child had been left. He and his companions saw a little tot playing on the shore. When the child saw the strangers it ran and hid under its mother's cloak. The mother's breasts had furnished sufficient nourishment during the two years. Afterwards, by the husband's prayers, the woman was restored to life. The family returned home, and the country became Christian. After that, Mary sought a habitation in a desert where she dwelt alone for thirty years. "And every day at every hour canonical she was lifted up in the air of angels, and heard the glorious song of the heavenly companies with her bodily ears. Of which she was fed and filled with right sweet meats, and then was brought again by the angels unto her proper place, in such wise as she had no need of corporal nourishing." A priest who desired a solitary life sought the same desert where Mary was and saw the marvels which happened

to her. However, he was prevented by a sudden feebleness from approaching too close. He was permitted to carry the news about Mary to her companions who came in time to witness her death and to administer the proper offices.

Mary's relics were discovered in the time of Charlemagne, and various miracles were performed in those days. She granted a child to a duke and his wife, restored a slain knight to life, and saved a woman from drowning. A man who wrote out a schedule of his sins and put them under Mary's altar cloth found the paper cleansed of the misdeeds. Another man was freed from prison by her intercession. All these matters depart from the main theme of Mary's conversion from sin. "Some say that S. Mary Magdalene was wedded to S. John the Evangelist when Christ called him from the wedding, and when he was called from her, she had thereof indignation that her husband was taken from her, and went and gave herself to all delight, but because it was not convenable that the calling of S. John should be occasion of her damnation, therefore our Lord converted her mercifully to penance." This reasonable motivation, so far as I know, has not been used in the development of Mary's story.[1]

The legend of Mary of Egypt has some marked parallels to the legend of Mary Magdalene. After her youthful days had been spent upon the streets of Alexandria, she bought passage with her body for a pilgrimage to Jerusalem. When an unseen force prevented her entering the church with other pilgrims, she became fully conscious of her degraded condition. In her penance, she was directed to betake herself to a desert. Here she lived alone for forty-seven years. Three loaves of bread furnished her food for seventeen years. Afterwards, herbs sustained her. A monk, Zosimus, found Mary and learned her story. She came to him by walking across the river Jordan. After her death, he buried her with the aid of a helpful lion.[2]

The Thais legend in its modern interpretation contains variants of emphasis which were not in the original story, although the situations suggested the changes. Thais was of such great beauty that many sold their substance and became impoverished in order to keep her company. Jealous young men fought with each other, and much blood was shed in her house. When knowledge of this business came to a holy abbot, Pafuntius (Paphnutius), he put on a secular habit, took some money, and traveled to the Egyptian city where Thais lived. He came to her

house and gave her money. "And when she had taken this money, she said to him: Let us enter into the chamber here within. And when they were both entered into the chamber, she said to him that he should go into the bed, which was preciously adorned with clothes; then said he to her: If there be any more secret place here, let us go thereto; and she led him into divers secret places; and he said always he doubted to be seen. And she said to him: There is within a place where no man entereth, and there shall no man see us but God, and if thou dread him, there is no place that may be hid from him. And when the old man heard that, he said to her: And knowest thou that there is a God? And she answered: I know that there is a God, and a realm of a to-coming world, for them that shall be saved, and also torments in hell for sinners." Upon this basis of her knowledge, Pafuntius converted her, and she burned her possessions in the middle of the city. Afterwards, the abbot sealed her in a little cell, where she dwelt three years, being fed bread and water through a little window. At the end of that time, Pafuntius sought her, having learned from Saint Anthony that Thais was forgiven. He opened her cell, but she begged to remain. When he told her of her pardon, she came forth and lived but fifteen days more. By making the abbot a young man, and by changing his pity to a love which stimulated the suggestion that they both return to a worldly life, the legend was adapted to its modern version. The miracles and the magic in both the old and new interpretations lie in the metamorphosis of human hearts and passions.[3]

An allegorical interpretation of the legends of the Thais type has suggested that we have the conversion of different pagan goddesses of love, such as Astarte and Aphrodite, represented in the heroines and the power of Christianity in the guise of the saint. Such an interpretation is possible. However, the latent force of such themes depends upon the human presentation of the old struggle of the spirit and the flesh. The recognition of his own personal struggles by the hearer or reader of such legends makes safer ground upon which to build new versions of a situation which may be assumed safely as having a factual basis.

A virgin living unrecognized in a community of men is a startling idea, particularly when, like Eugenia, she became the abbot of a monastery. The novelty of the idea, which may have

its source in a true incident, has maintained interest through the ages. The legend of Eugenia combines a number of elements into one narrative.

Eugenia was the daughter of Philip, a ruler of Alexandria in Egypt. She was famed for her studies and her learning. Desirous of ascertaining more about Christianity, she disguised herself as a man and, with two youthful servants, went to an abbey where she was received. She became so instructed and holy that she was selected as abbot. A rich woman of the city fell in love with the lovely ascetic, and when Eugenia repulsed her advances, the woman accused her of adulterous assault. In this way, Eugenia's identity was made known. Fire came from heaven and consumed the rich woman and her household.[4]

Except for the rich woman's punishment, the *motifs* of white magic are not apparent in the legend. However, the amalgamation of feminine loveliness and intellectual skill was a phenomenon so amazing to men in the ancient world that they recorded its appearance as something possible only with divine assistance. At least, that interpretation seems to be in the hagiographer's mind. One thing is certain. Alexandria had a learned woman whose reputation spread abroad. She may have been the famous Hypatia whose merits were transferred to others such as Katharine and Eugenia. The intellectual domination of beauty and brains appears in most detailed form in the legend of Katharine, where the fair lady disputed at length with all the wise men in Egypt. When they could not overcome her by reason, force was applied by many devastating torments, all of which Katharine withstood miraculously.[5]

Marina and Euphrosyne represent other women saints who lived out their days in male communities without their sex being discovered until after their deaths.[6]

A popular story of male celibacy was attached to more than one name, as may be seen from the legends of Alexis and John the Calybite. The tale seemed truly wonderful to a world in which most men were poor. A wealthy young man on the evening of his wedding to a lovely young girl, deserted all the good things of this world for a life of abject poverty. After long years of hardship, this man died as an unknown beggar under the porch of his paternal house, unrecognized until after his death.[7] The miraculous elements are again less important than the main outlines of the story and might well have been

omitted without harming the narrative. A voice from heaven proclaimed Alexis' virtue so that he was compelled to flee from unwanted recognition. His ship was forced to sail to Rome when it was destined for another port. The legend was particularly popular in the Middle Ages in French, English, and Scottish versions. It seemed, no doubt, less credible after the rise of the middle class. However, the essential theme of self-sacrifice for the attainment of an ideal remains a constant inspirational source for literature as well as for religion.

Of equal popularity was the story of the fall of a man from high to low degree, or the man tried by fate. This motivation is most familiar in the story of Job. A version was known to the Roman world in the legend of Placidas or Eustachius (Eustace), the second name being commoner in Western Europe. Eustachius, a wealthy military officer went hunting and chased a stag, through which Christ spoke to him. After his conversion, he was put to the test, in which, in succession, he lost property, position, and family. Eventually the family was united and suffered martyrdom. In this legend, it is harder to rationalize the miraculous elements which have a kinship with Eastern analogues. The talking animal, visions, virginity protected divinely, animals which do not injure, and preservation of bodies from furnace heat make up the marvelous incidents. Despite the impossibilities and an overstraining of coincidence the legend was popular, and, as Professor Gerould showed, gave rise to a group of romances.[8]

The important legend of the compact with the devil to obtain the good things of this world is also of Eastern origin. The story is found in two forms, that is, under the name of Theophilus and as part of the legend of St Basil. Neither of the heroes is a saint. The story of Theophilus illustrates the power of salvation which the Blessed Virgin dispensed to a penitent sinner. Theophilus, who felt himself slighted and wronged when he was not promoted according to his rights in the world of officialdom, appealed as a last resort to the devil. After the bond was signed, Theophilus was advanced to positions beyond his dreams. The fear of his future fate deprived him of happiness, and his devotion to the Virgin Mary proved to be his salvation. This story is not found in the *Golden Legend*. It appears in Aelfric's Old English version at the end of the

tenth century and was known much earlier in Europe in both Greek and Latin forms.[9]

In the second legend, St Basil rescued an unfortunate young man from his bargain with the power of darkness. The servant of a wealthy man fell hopelessly in love with his master's only daughter, a beauteous maid, whom her father intended to consecrate to God. The young man went to an enchanter who recommended him to the devil. He wrote a letter expressing his desires. This letter he held aloft at midnight, while he stood upon a pagan tomb. The devil came, demanded a bond of renunciation of Christ, and when all was accomplished in due form, arranged a happy culmination of the servant's wishes. The new husband did not have the happiness which he believed he would have from his marriage. His young wife was troubled because he did not attend church. Discovering her husband's secret, she reported the sorry business to good Basil and invoked the saint to save her husband. The holy man brought the sinner to repentance, and by prayers recovered the fatal bond.[10] The *Golden Legend* has another story of a contract with the devil. The setting is in the Middle Ages in Europe. A knight agreed to sell his wife to the demon for riches, but the Virgin Mary interposed.[11] The East Midland poem of *Celestin* contains similar elements.[12] The legend-makers, then, had an important part in the dissemination of the devil compact in Europe. Such tales lie back of the development of the Faust story by way of the popular *Volksbuch* and *Puppenspiel* to the hands of Marlowe, Goethe, Lenau, and many others.

Another valuable compilation which found its way into Europe from the Orient in the guise of Christian legend is the story of Barlaam and Josaphat. The ramifications of this corpus of fact and fiction are intricate and difficult, We have the strange phenomenon of the chief figure in another religion becoming a Christian hero, for it seems fairly certain that the story of Barlaam is that of Buddha, the prince who gave up a royal heritage for a greater kingdom. From his teacher Josaphat, he learned the wisdom of the world in philosophical conversations, replete with exempla and allegories. A great deal of the lore of the East was transmitted by way of the illustrative fables and moral tales included in the extremely long development of this legend. Several of these items appeared separately in the *Gesta Romanorum*, one of the great literary source books of the

past. The influence of this legend is incalculable, for the modifications and adaptations of its material would carry us into every corner of the literatures of Europe. The wisdom of ages underlies the Christian cloak which led to its extensive adoption. White magic does not play an important part in this legend, except for instances of divine intuition and knowledge and a variety of dream lore. The temptations of black magic in the person of a magician fail miserably.[13]

In one way, the strange legend of Christopher is analogous to the story of Barlaam and Josaphat, although in a very naïve fashion. Christopher was a giant who wished to serve the strongest master. After serving the princes of this world as well as the ruler of darkness, he accepted Christ. The saint as a giant bestowed a kind of Christian sanction upon the superstitious and mysterious lore of a pagan past. Christopher, as he is described in the most primitive version of the legend, belonged to the race of dog-headed people, a tribe related, no doubt, to the whole world of dragons, monsters, and strange creatures which belong to the childhood of the human imagination. Christopher's kinship, then, is with the world of the fairy tale and mediaeval romance. He was one of those rare fellows, a good giant. This legend has been more popular in art than in literature. Christopher, as his name implies, is represented carrying the Christchild across a torrent and nearly foundering with the tremendous weight of his responsibility.[14] In addition to the appearances of Christ and the devil, some familiar miracles occur. Upon two occasions Christopher's staff flowered miraculously; he understood over night a totally strange language; heat did not injure him, and iron melted like wax; arrows returned upon those who shot them; and blood and clay served as a cure.

Nicholas, perhaps the generally best-known figure in hagiology, was an Eastern saint. Except for the solitary fact that he was Bishop of Myra in the fourth century, nothing trustworthy is known about him. His popularity depends upon the fictional elements attached to his name. Stories of his precocious youth may account in part for his patronage of children. The day he was born he stood up in his bath, and with clasped hands and eyes fixed upon heaven, he kept his position for two hours. He refused to take the breast upon Wednesdays and Fridays, and, consequently, has the reputation of being one of the youngest fasters on record. Nicholas' generosity and his reputation as

the best of saintly gift-givers depend chiefly upon two stories. The first relates how the saint came to the relief of three young girls for whom their father had no dowry. Without property, they could not marry. Their father was about to try the doubtful expedient of sending them out upon the streets to earn their living in a disreputable way, when Nicholas came to their rescue. On successive mornings he tossed a bag of gold through the windows of their rooms, so that each was provided with funds sufficient to find a husband. Upon the third occasion, the father saw the saint's deed and reported it to all the world. It is interesting to observe that the three bags of gold were converted into three gold balls by the pawnbrokers who chose Nicholas for their patron. The second generous action was Nicholas' dispatch of a ship loaded with grain, in order to relieve a starving city. Other interesting episodes are attached to his name, and his miracles are numerous. He saved sailors from a storm and became one of the patrons of sea-farers; he dispelled pagan devils from ancient shrines; he turned men's hearts by appearing to them in dreams; and the marble tomb in which he was buried gushed curative oil. Upon other occasions by post-mortem actions, he saved one child from drowning and transported another in his sleep from one country to another.[15]

The Seven Sleepers of Ephesus, saints who revived after a rest of nearly four hundred years, are superior to Rip Van Winkle. Seven friends fled from persecution in the days of Decius and were sealed into a mountain cave. When the place of their concealment was opened by chance, they believed that they had slept but one night. When one of the seven went to the city to buy food, he hardly recognized his native city. When he tried to spend his money, he was accused of having discovered an ancient treasure, the recovery of which belonged to the state. So much is each of us bound to his century.[16]

The Roman region gave to the world one legend which had a popularity equal to Eastern propagations. Cecilia was reputed to be of the famous house of Caecilius. The nobility of her name at a time in the third century when Christianity was beginning to make many converts had, no doubt, much to do with her fame. Cecilia's persuasiveness with the aid of celestial flowers from the gardens of heaven won her bridegroom, Valerian, to a celibate existence. The lady also exhibited great fortitude during her martyrdom. Usually when all other torments fail, the saint

is not proof against the beheading sword. However, Cecilia withstood three blows and lived three days after. Some centuries after her death, Cecilia became the patron of music, chiefly because a music school was established upon the supposed site of her home.[17]

Passing to the far west, to Celtic lands, the home of bizarre and grotesque stories, we find one legend which can only be matched by Oriental imagination. Only the voyages of Sinbad can rival the marvelous travels of Brendan (Brandon) and his companions, who sailed the seas for seven years in a wattle coracle seeking for the earthly paradise. The writers of adventure stories of the wilder sort might do well to read a masterpiece of this kind of fiction. Some of the tradition has reached the present day in the phantasies of Baron Münchhausen.[18]

Christian legend made some contributions to the cycle of stories attached to King Arthur. Joseph of Arimathea became an apostle to Britain,[19] and the legend of Longinus was associated with the quest for the Grael.[20] In the legends of Welsh and Breton saints, a rough-and-ready Arthur was curbed in his too volatile outbursts by various holy men.[21] The whole relationship of the legends and the courtly romances has not been treated adequately. Parallels with the *motifs* of white magic are numerous, and the interlacing of similar ideas is readily apparent. Indeed, in the Charlemagne cycle, the heroes all have the bearing of warlike saints.

Visions of hell and purgatory are found in a number of legends before Dante's masterpiece. Henry of Saltrey's *Tractatus de Purgatorio*, better known as *St. Patrick's Purgatory*, written at the end of the twelfth century, is perhaps the best known, but similar visions are found two centuries earlier in the legends of Furseus and Drihthelm. The *Vision of St. Paul* must likewise be mentioned, as well as Gregory the Great's *Dialogues*.[22] Basic ideas, if not the artistry, were available to the great creator of the *Divine Comedy*.

The legends considered previously all contain to a larger or a lesser degree elements of magic and the supernatural, depending, it would seem, on the antiquity of the story and the amount of primitive and pagan contacts. Two late European legends have remained popular to the present time. Most of the explanations for the character actions in these legends have a rational interpretation. The first one deals with an historical

figure and a psychological mystery; the other biography has no certain historical basis. The legend of Thomas of Canterbury (Thomas Becket) has maintained its interest to the present day for author and audience. T. S. Eliot has recently treated the theme in *Murder in the Cathedral*, but the heritage from the twelfth century is a long and honorable one. From the Nineteenth Century may be mentioned Tennyson's dramatic poem, *Becket*, and Conrad Ferdinand Meyer's *Der Heilige* as variants of modern representations. The duel of the archbishop and the monarch, of the subtle thinker and the man of action, incorporates so many possibilities for study that the legend keeps a modern freshness. We have a well-established historical figure and many verified details about his existence. In addition, there exists the Thomas of the legend, an accretion of two centuries subsequent to his death. Such matter mingles the real with fictional assumptions, not necessarily wild fancies. For example, the story of Thomas' ancestry tells a tale which, while it strains probability, cannot be called impossible. The saint's father, Gilbert Becket, made a pilgrimage to the Holy Land. On the way home, he was captured by a heathen prince by the name of Amurath. After a long captivity, he won the friendship of the prince and the love of his daughter. He promised to wed the lady if she would become a Christian, and he told her where he lived in England. Gilbert eventually fled from his captivity and arrived home. Some months later, the princess found her way alone to London, a journey which must have been arduous. She knew only her lover's name and patiently inquired from house to house for Becket, until she finally found him. When she was Christened, Gilbert married her, and from the union the future saint was born. Such a prenatal history is a rationalized version of wonders which occur in other legends. It cannot be dismissed as completely untrue, for it is a barely possible truth. Much of the Thomas legend, particularly incidents which reveal his character, is of similar intensification of a possible truth. Two natures existed in one person. Thomas the chancellor was not Thomas the archbishop. The legend suggests the reason for this dualism in the mixture of bloods. Because the problem offers a variety of interpretations stimulating to modern writers, this relatively late product of the hagiographer's art will continue to find artistic treatment. We must not forget, however, that the fame of Thomas' shrine in the days of Chaucer was

dependent upon his power to do good magic, and that most pilgrims sought for gifts of health and prosperity which they did not expect to get in the normal course of their lives.[23]

The records for the legend of Genevieve of Brabant are from the second half of the fifteenth century. The basic story of the maligned wife is older. The assumption of the *motif* by this particular heroine is probably not earlier than the twelfth century. Genevieve represents the hagiological interpretation of a favorite motivation which is best known under the name of Griselda. An extremely lovely wife, who was endowed with more than human patience, hence the ease with which saintly attributes could be applied to her, was maligned to her weak and credulous husband by a dastardly villain. The outcome is characteristic of the lay and clerical points of view. In the Griselda-Constance versions, the lady is eventually restored to her just position; in the legend, she seeks a greater kingdom. This legend has been a favorite for German men of letters. Best known are the dramas of Ludwig Tieck and Friedrich Hebbel. It is worth noting that both these authors found much interest in the development of the character of the villain. The elements of white magic are again secondary to the theme. Genevieve received aid and comfort while she was in the wilderness by the intercession of the Virgin Mary.[24]

A few more legends are popular by hearsay, but their use in literature is generally less well known. First among these hagiographical productions is the famous legend of St George, the saint adopted by the English nation. His history is long and confused and may be a fabrication of Sicilian monks in the tenth century. George is said to have been born of Christian parents in Cappadocia. After his father became a martyr, his mother took refuge in Palestine. George became a soldier. During the persecutions under Diocletian, he proclaimed himself to be a Christian. He underwent daily tortures, any one of which would have been enough for an ordinary man. Among other sufferings, he was thrust through with spears, weighted down with heavy stones, bound to a bladed wheel, cast into quick lime, made to run in red-hot shoes, scourged to ribbons, and fed poison. The Greek acts are remarkable enough, but the Latin legend elaborates the tortures even more and extends them over seven years, during which time, more than forty thousand people were converted by the miracles of George's recovery from grim tor-

tures. Europe, however, remembers George's legend in the form in which it appears in the *Legenda Aurea.* George was a tribune who was born in Cappadocia and who went to Libya to a town called Silene. Near this place was a pond which was infested with a monster who subdued all who came near it. The creature could be pacified only by a daily offering of two sheep. When the supply of animals gave out, children were substituted. Finally, the turn of the local princess came, and she was sent out to meet her doom. At that moment, George rode past and saved the princess. He speared the dragon, made the girl put her belt around the creature, and led it to the city. At the sight of this marvel, the populace was converted, after which, George cut off the dragon's head. According to another version, the princess was in a castle where all were suffering from the lack of water from a spring at the foot of a hill. A dragon dominated this source, and George freed the lady and her people.[25]

Barbara has been a particularly popular saint in central Europe as a patron of miners and artillery-men, but her legend is not generally remembered. The story seems likely to be of Eastern origin. Barbara's father is said to have been a noble and wealthy Greek pagan by the name of Dioscorus. He was jealous of his daughter's beauty and confined her in a lofty inaccessible tower. She was allowed to study with teachers of advanced age and disagreeable appearance. In the course of her lessons, she learned about Christianity and dedicated her virginity to God. Before Dioscorus went on a long journey, Barbara persuaded him to have a bath built at the bottom of her tower, so that she might have some amusement in his absence. He consented and ordered the workmen to put two windows high up in the wall. He then departed before the construction was finished. Barbara caused the workmen to add a third window. She likewise drew her finger in the marble edge of the bath and made a cross which remained in the stone. When Dioscorus returned, Barbara tried to instruct him in Christian doctrines by the aid of the three windows and the cross. He became furious and drew his sword to kill her, but the rock opened up and allowed her to escape. Eventually, Barbara was captured, tortured and killed, but lightning came from heaven and burned up both Dioscorus and the judge.[26]

A few more legends had a considerable popularity at one time, although they are less remembered today. In the legend

of Peter, the contest of the saint with Simon Magus, a magician, is one of the better-known competitions of this kind. The duel began in Jerusalem. Simon claimed that he was a god. He made servants of brass move, images of iron and stone laugh, and dogs sing. He boasted to Peter that he could fly, could make trees grow, and that he could turn stones into bread. He bragged also that he could endure fire. Peter exposed Simon's tricks, and he threw his books into the sea. After some years when Peter journeyed to Rome, he found Simon there, and the contests were renewed. Once when Simon flew from a high tower, Peter caused him to fall to the ground so that he broke his neck.[27]

The legend of Ursula and the eleven thousand virgins is a curious compilation whose sources are devious and whose ramifications extend far. All important martyrologies as late as the ninth century have no mention of this host of saints who are supposed to be buried at Cologne. Some traces of the story are found in an old sermon of the eighth century. Chronicles of the early twelfth century first give the unusual tale. The discovery of a large number of bones near Cologne may have inspired the explanation of a large company of saints. According to the chronicle of Sigebert of Gemblours under the date 453, Ursula was the only daughter of Nothus, a king of the Britons. The powerful English king demanded Ursula for his son. The lady objected because she was a Christian, and the prince was a pagan. However, he was willing to agree to the rather large conditions which she set upon her hand, namely, that the prince be baptized, and that she be allowed the space of three years to dedicate her virginity. He was also to send her ten virgins of high degree and one thousand of lesser degree with each of the ten as well as another thousand for herself. In the course of three years, Ursula hoped to convert this large number of pagan girls. She planned a pilgrimage to Rome and sailed in eleven ships up the Rhine as far as Basel. From this point, the journey was continued on foot. The company grew considerably before the whole army returned to Cologne and was murdered there by the Huns. Many miracles and numerous details belong to the Ursula legend.[28]

The popularity of a number of other saints depends less upon their stories than upon the association of folklore elements to their calender days. This matter will be considered in another place.[29]

In conclusion, one *motif* deserves particular mention, since it has been used in a number of legends. The incident is aptly presented in the life of Kentigern. The wife of the Scotch king Roderick was foolish enough to give a ring which Roderick had bestowed upon her to a knight for whom she cherished a guilty passion. The king and this knight were hunting one day. As they rested on the banks of the Clyde, the knight fell asleep and stretched out his hand, so that the king saw the ring. He resisted the desire to kill the knight and only slipped the ring from his retainer's finger and threw it into the river. Upon his return home, Roderick asked his wife for the ring, and when she was unable to produce it, he threw her into prison with orders for her execution. The queen requested a delay of three days, which was granted. When she sought in vain for the return of the ring from the knight to whom she had given it, the miserable queen sought Kentigern's aid. By his prayers the ring was recovered opportunely from the stomach of a salmon, and the queen was saved.[30]

XII

MISCELLANEA

1. Miracles of War

The saints were not altogether inactive in war, although the militant role was not one which properly belonged to holy men. However, there are adequate indications that they joined in the desperate clashes against the heathen. When the Vandals besieged Embrun in 433, the cause of the city seemed lost, for the enemy had already gained a foothold upon the walls. At that moment, Saint Marcellin appeared in the air and advanced upon the Vandals with a threatening countenance, while he held against them a flaming cross. An invisible force flung the invaders from the walls and thrust them against the spears of those who were pressing the attack. The sight of these marvels made the barbarians flee in great disorder.[1] Similarly, when the citizens of Nantes in the year 909 were besieged by the Normans and the Danes, they prayed in their despair to Aubin before they made a desperate counter-attack. As they burst forth upon the enemy, a young knight, fully accoutred and mounted upon a splendid horse, came down from the sky. Such a radiance surrounded him, that the enemy was dazzled and fled.[2] Maedoc's prayers aided the Britons against the English invaders.[3] A captain in the Roman army came to Théodose for his blessing before he went upon a campaign. Likewise, he asked him for his haircloth as a protection. During the battle, the captain saw the saint marching before him and pointing out the enemies whom he should attack.[4] Mercurius killed Emperor Julian with a spear.[5] Cronan deluded a whole army. When an enemy came to devastate the people and the country of Hele, the citizens flocked to the saint who told them to have no fear. When the invaders overran the country and laid waste to everything as they thought, they retired home under the impression that they had won a great victory. However, all their actions were really in their imaginations, for the people and land of Hele were quite

unharmed.[6] The shout of halleluiah was sufficient to frighten an enemy.[7] Occasionally, a threatening battle between armies was prevented by a saint's interposing insurmountable objects. Ciaranus caused a great forest to spring up between opposing forces.[8] Moling changed a vicious king's heart to peaceful thoughts.[9] Abba Jacob drove away a Persian army by bringing upon it a dense and smoky cloud, so that the army's animals stampeded.[10]

Perhaps the earliest instance of bombing the enemy from the air is found in the legend of Galle, a virgin of the sixth century. The Lombards who were besieging Valence were about to take the city. Suddenly, while Galle was praying, a large flight of birds of prey flew overhead carrying stones in their talons. These missiles they dropped upon the Lombards, causing such terror, that the besieged were able to drive them away.[11] By imposing silence upon contending parties, Audoenus was able to avoid a strife.[12]

In the legend of Bertellinus, we read of a duel between a giant and a homunculus. The latter had the 'spiritu archangelus' according to the account and defeated his huge rival.[13]

Declan blessed a certain rock and promised victory to the army which would march around the stone before they entered battle. The formula worked until a time when some individuals were too proud to perform the action. Their pride cost them the victory.[14] A magic staff was sufficient to quell the Muslims according to an Ethiopian legend.[15]

The sacred sword of Casimir repulsed an army of heretics.[16] A protective garment which spears could not penetrate was a valuable asset to Columba,[17] but Sabas was proof against weapons without a particular aid. Javelins rattled off his skin and did him no harm.[18]

A well-known story is the one in which the Virgin Mary substituted at a tournament for Walter of Birbeke. While the knight prayed at the Virgin's shrine, she won the field for him.[19] Bertulf served as a tocsin to warn the people of Ghent whenever danger approached the city. The dead abbot would knock lustily against the side of his iron shrine.[20]

2. Miraculous Images

A popular and persistent miracle tells of the human responses of paintings, images, or icons. The crucifix gushed blood in

the hands of a saint, as in the instance in the legend of Francis Borgia,[21] or statues of the Virgin, when injured, bled.[22] The figure of Cyrus also yielded blood.[23] More unusual is a bleeding tree,[24] or wood which distilled wine.[25] Weeping images also appear,[26] as well as portraits which exude oil.[27]

Motions of various kinds are also attributed to images. Hermann Joseph offered an apple to a statue of the Virgin and her child. The infant reached out and took the fruit.[28] A crucifix or image sometimes indicated approval or assent by nodding,[29] and rather frequently words were uttered.[30] A miraculous painting of John had curative powers.[31] King Abgar of Edessa received Christ's portrait which was miraculously produced. Jesus took a white cloth, wiped his face upon it, and a reproduction of his features were remarkably transferred to the fabric.[32]

3. Unclassified Miracles and Curiosa

Some miracles are difficult to classify under a particular heading, since they often combine magical elements, or for some other reason seem to deserve separate attention. Usually such miracles stand alone without exact parallels, or, at best, they may have a slight relationship to categories already considered.

Worldly love in any form is rarely condoned in Christian legend, and a patron saint of lovers is almost unknown. The only kindliness I have found appears in the legend of Dwyn, a Celtic lady. She was the daughter of Saint Brychan, and she gave her heart to a certain Maelon who was enamoured of her. He sought to bring about their union in an irregular fashion and was rejected; whereupon, his love turned to hate and caused the lady much anguish. One night, when Dwyn was alone in a forest, she prayed that God would cure her of her love. The Lord appeared to her while she slept and gave her a delicious liquor which cured her entirely of her passion. She saw the same draught administered to Maelon who immediately froze to a lump of ice. Three wishes were then granted to Dwyn, and she used them in the following fashion: First, she requested that Maelon should be relieved from his uncomfortable state; second, that her supplications should always be granted in favor of all true-hearted lovers, so that they should either obtain the objects of their affections or be cured of their passion; and, third, that thenceforth she should never wish to be married. These three requests were conceded to her.[33]

In Brittany, a certain Rivold revolted against his brother-in-law, Melian, and put him to death. Melian left a son, Melor, whose life was spared, but whose right hand and left foot were cut off by the usurper. The boy was brought up in a monastery. It is said that the youth had a silver hand and a brazen foot, and that one day when he was fourteen, he and the abbot were nutting together in a wood, when the abbot saw the boy use his silver hand to grasp the boughs and to pick the nuts, just as though it were of flesh and blood. Rivold, fearing lest the boy should depose him, bribed his guardian, Cerialtan, to murder him. This deed Cerialtan performed by cutting off Melor's head which he carried to the duke. On the way, Cerialtan was parched with thirst and exclaimed, "Wretched man that I am! I am dying for a drop of water." Then the head of the murdered boy said, "Cerialtan, strike the ground with thy rod, and a fountain will spring up." He did so and quenched his thirst at the miraculous well, afterwards, continuing on his way. When Rivold saw the head, he touched it and instantly sickened, dying within three days.[34]

The life token is well-known in the realm of magic. A person cannot die until the object which is attached to his life is destroyed or dies, or the object to which the man's life is bound reveals the state of his health. A suggestion of the life symbol is found in the legend of Honoré. This saint was a cattle merchant, generous to the poor, especially to those young people who could not afford to marry. Many were the couples whom he joined by his gifts. His affection was for his old mother, who worried because his business took him upon many trips. She pointed out that they had money enough for their needs. "But not for the poor," he replied. "However, I'll make this trip my last." The mother had, however, a sad presentiment of danger. "Dear mother," said Honoré, while he pointed to the tree under which they were standing, "If you wish to have news of me each day, behold this beautiful laurel tree which my father planted on the day of my birth. I have always felt that its existence depended upon my life. You have told me often how in my infancy when I was seriously ill the tree languished and grew yellow, and how it recovered its health when I got well. So long as the tree is green and sturdy, you may feel sure I am well." After Honoré had been gone for some days, the mother discovered one morning that the tree had withered and

died over night. Honoré had been murdered by his comrades.[35]

When a talkative and abusive hostess stormed at Dominic and his fellows for refusing to eat the meat which she had cooked for them, Dominic imposed silence upon her by a word, and the woman's tongue did not wag again for eight months. Upon the return journey, Dominic was moved by the woman's quiet appeal and, to the despair of her husband, freed the paralysed tongue.[36]

The legend of Felix of Nantes recounts how a certain man discoursed with the saint one day about the excellence of chastity. Under the holy man's inspiration, he decided to sleep apart from his wife. The woman was not pleased by this change and tried her best to alter her husband's mind but without success. Finally, she became suspicious that she had been replaced by another. One day, she walked suddenly into her husband's bedroom and found him asleep. At his side, lay a snow-white lamb which radiated like the sun. The good man had taken literally the lamb of God for his bedfellow.[37]

Various methods of magic determine the chastity of a person's life. An analogy to such tests appears in the legend of Gengulphus. His wife had been unfaithful to him, and he was well aware of the fact, although she maintained her innocence. Genulphus offered to prove her perfidy by a simple test. She needed only to dip her arm into the playing waters of a cool fountain in the garden. If she was without blame, the water would not harm her. Boldly she dipped her arm into the liquid but drew it out with a cry. The skin was boiled away from the member.[38]

Caxton adapted a pleasant miracle which was told about the Venerable Bede. "In his old age he was blind, and he had one that led him by towns and castles, whereas he preached the word of our Lord in every place; and on a time, he led him by a valley full of great stones, and his leader mocking him, said that there were assembled much people that stood for to hear his prediction. And then began he to preach much ardently, and the last end he concluded with: Per omnia secula seculorum, and anon the stones answered with a high voice: 'Amen, our honourable father!' "[39]

A miracle which shows a marvelous control of natural actions is found in the legend of Molua. When he was a boy, he was

sent out to watch the cattle. He fell asleep, and the calves got to the cows and tried to suck. Although they took the udders in their mouths, they could obtain no milk. Molua's mother surprised the sleeping boy and was about to strike him, but her hand was detained by an angel. Then it was discovered that the calves had not taken any milk by reason of divine favor shown to the lad.[40]

Lufthilde's father had a disagreement with his neighbors about the boundary of a field. The saint was much disturbed because the peace of the village was upset. One day she took her spindle which was wound with thread, and the spindle rolled of itself along the true boundary, leaving a thread to mark the outline.[41]

Once when Hugues was crossing the Alps, his mule became frightened by a poor old woman who crouched in a crevice in the rocks. The animal and his master fell over the side of a cliff and disappeared. All Hugues' companions gave him up for lost, but when they looked into the abyss, they found the saint perched in the branches of a tree which projected from the cliff. However, as soon as they drew the man up, the tree vanished.[42]

Ciaranus brought much gold and silver to the captor of a prince. After he had paid the ransom and rescued the prisoner, all the money vanished. The astonished man angrily sent to Ciaranus to know what this trick was about. The saint replied that since the money had been created from nothing, it had simply returned to that state.[43]

The strange actions of Geraldus' table deserves notice. One day a priest and some convivial companions sat around the board. They soon became boisterous, and their language and actions were not suitable to their calling. Suddenly, the table departed from among them and betook itself to another place.[44]

Vitalian's tomb had long been forgotten in its resting place in the hills. One day, some shepherds were playing at quoits with a round stone. The next morning they found that the stone which they had thrown the day before had returned to the spot from whence they had originally taken it. This astonishing wonder called for an explanation. One of the shepherds dreamed that Vitalian's bones lay under the stone.[45]

When Brynach wished to build a church, he chose the wrong site. This fact was made known to him because all the trees

which he had cut for the building disappeared. After prayer, an angel told him he should choose his site where he saw a wild white sow with her young.[46]

Magan, the brother of Goeznou, came to Corbasius seeking the relics of his long deceased relative. Corbasius promised the bones to him if he could identify them. Magan prayed all night, and in the morning he spread a sheet for the reception of the bones. A large and promiscuous collection of disjointed skeletons was laid before Magan in the belief that he could not choose the right parts. Goeznou came to the rescue. "First the skull, then a leg, then an arm bone, next a rib or two, then a shower of spinal vertebrae shot from the heap and arranged themselves in a pile on Magan's sheet." In this way, Goeznou's relics were recovered.[47]

A poor man in the village of Nyort was condemned to be hanged and strangled. He recommended himself to Iyves and promised if he were delivered from his danger that he would make a pilgrimage to the saint's shrine. He was hanged, and the executioner tried his best to deprive him of his life but without any success.[48]

The boy Fechin was charged by his mother with the care of a herd of cows among which was a bull. The boy who was accustomed to fasting for long intervals was overcome by his hunger. In his simplicity, he did not distinguish between the sexes of the creatures before him. He tried to milk the bull, and his efforts were rewarded.[49]

A young canoness stopped at a cottage one day to warm herself at a peasant's fire. She removed her veil and combed out her hair. As she leaned over the blaze, the veil caught the flame and was consumed so that nothing but the fringe was left. While she was weeping at this catastrophe, Meinulf came in. The canoness covered her face with her hands. Meinulf collected the ashes of the veil, breathed upon them, and restored the covering to its pristine form.[50]

Lasreanus made a ploughshare from wood, and, having blessed it, gave it to a Roman prefect. This man's fields were ever after fertile, so long as he and his heirs used Lasreanus' soil-stirring plough.[51]

A herd of swine was scattered in all directions by a sudden fright, and the poor swineherd despaired of recovering his charges. He beseeched Aedus for aid, and, suddenly, all the

pigs ran together from all quarters and not one of them was missing.[52]

A few miracles of brewing are amusing. When guests came to visit Cronan, he found that his beer was not properly fermented, and, therefore, was not fit to serve. He ordered the cellarer to pour out the liquid, nevertheless, saying that it was possible for God to correct the fault of the brew. When a jar was filled from the vat, it was found that the fermentation was perfect and that the brew produced a most satisfactory inebriation.[53]

When robbers tried to attack Modwenna and her virgins, they were suddenly overcome with a desire to sleep. They fell to the ground in a sound slumber, and the saint and her companions passed on safely.[54]

Another illustration of degrees of sanctity among saints is shown in the instance when the virtues of Cuthbert, King Edmund, and Etheldritha were tested by means of candles. Three tapers of equal size and length were selected and dedicated to the three saints. Cuthbert's candle burned down first, therefore, it was decided that he must be the most holy of the three.[55]

A rude host refused to furnish wine cups for Ansovinus and his companions. Then the saint took off his hood and had the wine poured into this unusual container. The hood retained the liquor and served as a drinking horn to all the company, and not only that, but the water which had been used to dilute the beverage came to the top and ran over the edge.[56]

Magnus called to one of his monks who was drawing beer in a pitcher. The brother was so anxious to obey that he ran at once, carrying the spigot in his hand. However, by a miracle, the beer ceased running from the barrel and not a drop was spilled. When the brother came back, the beer flowed again.[57]

When Moderan of Rennes was returning to France from a pilgrimage to Rome, he carried a number of precious relics of saints with him. One night, he hung the bag which contained the valuable objects on the branches of an oak tree. The next day, he walked on without them. He had not gone far when he missed the relics and sent back his clerk to recover them. As this man approached the tree, the bough from which the bag was suspended lifted higher than his head. Even when Moderan came back, he could not recover his possession until he had

vowed to leave a portion of the relics in a little chapel dedicated to Abundius.[58]

Celtic saints were particularly prone to accomplish miraculous feats by fasting. They gained their desires by either fasting against the deity or against each other. For example, Aidus fasted for fifty days and nights, and his body increased during that time. When he had completed his chosen time, God granted him his three petitions: that the first of his people to sit in his seat would go to heaven with him; that hell should not be closed to his family after the Day of Judgment; and that on each day he should deliver a man from hell until Judgment Day.[59] Ruadan fasted against a certain king, and neither was able to prevail against the other, until the king was tricked into eating.[60]

Gummar journied on his pilgrimage to Rome. One night, he cut down a tree to serve him as a pillow. The owner of the tree was very angry that the saint had destroyed his property. However, Gummar set up the tree again, tied on the branches with his girdle, and the tree grew as it did before.[61]

The regions of Ireland were once so populous that a great famine arose. Then some of the people wished Gerard and Fechin to pray for a plague that the common people might become less. Gerard refused this evil action, but Fechin was persuaded. The pestilence came, but it was not selective as some hoped but carried off great and small, including Fechin.[62]

A prediction, of minor nature but amusing, was made by Wulstan. A curly-headed choir boy sat below him in church. One day, Wulstan bent over and put his hand upon the boy's head. "It is too bad," said the bishop, "that these curls will all disappear." "Oh, save my curls for me!" exclaimed the child. "Don't fear," replied Wulstan, "So long as I live they will be preserved." After Wulstan's death, the hair came off.[63]

Torquatus and others were sent into Spain to preach the Gospel. They arrived at Gaudix and camped near the city. Their servants went to Cadiz to buy food but came at a time when the pagans were celebrating a feast. The celebrators turned upon the Christians and chased them to the river Gaudia. Suddenly, a stone bridge appeared over the stream, and the Christians escaped. When their pursuers tried to cross, the bridge gave way and many perished. This marvel made many converts.[64]

According to Caxton's version of the legend of Paul the Apostle, a serpent bit the saint's hand while he was on the island of Melita. He threw the snake into the fire and received no harm. The man who gave Paul shelter was granted that neither he nor his posterity would ever be hurt by venomous creatures. "Wherefore when their children be born, they put serpents in their cradles for to prove if they be verily their children or no."[65]

Saliva as a cure has been indicated, but it sometimes had a more spectacular effect. Once when Comgallus came into the presence of an inhospitable king, he was forced to correct the man by a display of power. He spit upon a great rock which at once split into four parts.[66]

When Germaine d'Écosse tried to deliver some prisoners, he was refused, and his anger was aroused by his abrupt dismissal. On the way out of the castle, he launched a kick at the ramparts, and a considerable segment of the wall fell into the moat.[67]

The boomerang effect of hurled missiles forms a miracle. When John the Apostle reviled the men of the Ephesians because of their worship of idols, anger seized them, and they threw stones at him. However, the missiles turned back upon their flight and broke the idols.[68]

The golden road or ladder to heaven, seen sometimes in dreams, was occasionally treated as a visible object, if we may believe the experience of Boecius.[69]

A rare miracle is the one of omnipresence, where a saint appears in a number of places at the same time. This power belonged to Lugidius, according to his legend.[70]

A sinful but repentant man made a list of his evil deeds, believing he could not be forgiven. His devotions were such that his schedule was returned to him miraculously cleansed of all his sins.[71]

Cuthman's church was nearing completion, when he discovered that a wooden pillar was bent with the weight which was imposed upon it. He hesitated to remove the post for fear that a part of the building would fall. A stranger of beautiful aspect came to his aid. This assistant suggested that they both should set hand to the pillar and straighten it. Their efforts were successful, and the support was made perfect. The stranger was Jesus.[72]

An eastern legend tells how when the church of Sophia was being built, the son of a king was playing there with his companions. An angel appeared and asked what the name of the house was. The prince replied that he didn't know. The angel told him to tell the king it was the house of Sophia. The youth asked if the angel would wait until he returned. The angel replied in the affirmative . . . "and when his father heard this he knew that it was an angel, and he killed his son, and said, 'The angel will not depart from that place because he must wait for the youth.' " And that angel is there to this day waiting for the youth.[73]

The miracle of pebbles which grew into tall pillars of rock is recorded in a legend of Paul of Leon.[74] A belt which belonged to Peter Gonsalez could not be divided by any means.[75] A miracle of Brigida tells of a garment which could not be stained by blood.[76] A river kept a bloody tinge after Justus' body had been cast into it.[77] The power of Fiacre's staff was tremendous. Where he drew the rod after him, trees fell to both sides, and the point left a ditch in its wake.[78] Fulcranus prayed down walls,[79] and Irenes used the same force to kill mice.[80] A stone made sacred by Patrick prevented any who swore by it from committing perjury.[81] A skeptical woman was corrected sharply when she heard people exclaiming at the discovery of the body of Margaret of Louvain. In her hasty curiosity, she ran carrying a pot of porridge in her hand. When many stated that surely this body was that of a saint, the woman said, "The body is no more that of a saint than my porridge is boiling!" Whereupon, suddenly, the oatmeal began to bubble and steam.[82]

CONCLUSION

The twelfth and thirteenth centuries found legend writing flourishing. By that time, the pattern had become stereotyped and formulized. Familiar sequences of miracles were attached to the biographies of saints and holy men. Hagiographers were not intentionally fraudulent, but the religious heroes about whom they wrote were expected to do magic, and, in the eyes of the people, ample evidence proved that they did act true to form. The miracle motives belonged to common lore. The Reformation and the Renaissance could not suppress the belief in white magic, even when the legends were no longer generally accepted. In Protestant countries, to be sure, the legends were treated as antique superstitions. Miracle motives were driven underground, and the powers of the saints were distributed in favor of the good witch, the wise woman, the astrologer, and others of like ilk who ceased to have an ethically divine sanction. Such wielders of magic were at once liable to arouse the popular suspicion of having selfish motives. Their lives were of little value in periods of frenzied outbursts against the kind of witchcraft which operated with avowedly evil intentions. Nevertheless, benevolent magic persisted and persists to the present day.

No general history exists which traces the appearance of the old motives of white magic. Some indication of the distribution of saintly powers can be seen, however, in the study of Rudolf Kapp, *Heilige und Heiligenlegenden in England: Studien zum 16. und 17. Jahrhundert* (Halle, 1934). The second volume of Kapp's analysis intends to bring us nearer to the present day. John Brand, *Observations on the Popular Antiquities of Great Britain*, revised by Henry Ellis (London, 1849) and R. Chambers, *The Book of Days: A Miscellany of Popular Antiquities* (London, n.d.) reveal part of the English heritage of saintly lore. The *Handwörterbuch des deutschen Aberglaubens* devotes no small part of its minute considerations to the persistence of the belief in white magic among the Germans.

The New World traditions which have their roots in white

magic cannot be traced quite so easily. Saints' days are not generally known. However, Protestantism brought its own *Acta Sanctorum* to America. Those people who have turned the grim pages of John Foxe's *Acts and Monuments* (London, 1563), better known as Foxe's *Book of Martyrs*, know that miracles were also attributed to Protestant heroes. This volume with the Bible was often the only reading available to households of Puritan ancestry, even as late as the middle of the last century.

A great many of the miracle motives persist in America in a very degraded state. The wonders accomplished by our tall-tale heroes have curious analogies to the marvels performed by the saints.[1] The braggart boasting in the bar-room and around the campfire has the coloring of the old wonders. No one should be shocked or amazed by such ultra-worldly usage. The motives in the saints' legends served a high ethical purpose and were treated with proper seriousness in the sphere of religion. However, just as the *motifs* of the courtly romances were written originally for the needs of a rather naïve nobility, but in later times came to be the property of ordinary people in folk-books and penny sheets, so, also, the legend motives continue to be told in a noisy and jocular vein. The humor may well serve to conceal a secret wish for personal accomplishments beyond the common man's power. What could not be done by the ordinary man is now, in part, being performed by his mechanical and scientific creations. A serious belief persists concerning the infinitude of such miracles. Witness only the deeds of "super man." A new hero cult is in the air. The feet of the new gods are very clayey. The thoughts of the Christian saints were lifted toward the skies, and common beneficence was in their hearts. We cannot be altogether sure of the intentions of the new wonder-workers. The divine sanction is not obvious.

1. See my study, "The American Tall Tale and the Miraculous," *California Folklore Quarterly*, IV, 109-128 (1945), where some indications of the continued use of the miracles are presented.

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NOTES TO CHAPTER I

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97. *AASS*, June, III, 408, col. 2; Coemgenus, June, I, 312, col. 1. Mochua, Jan., I, 47, col. 2, and Christina, Horstmann, II, 593.

98. *AASS*, Mar., I, 107, col. 2.

99. Columba, VI, 63; and Secundus, *AASS*, Mar., III, 810, col. 1.

100. See *AASS*: Fechin, Jan., II, 330, col. 2; Lactinus, Mar., III, 32, col. 1; Carthacus, May, III, 376, col. 1; Comgallus, Plummer, II, 5; and Philemon, Budge, III, 626.

101. *Petits Boll.*, VII, 550.

102. Laurentius Surius, *Historiae seu Vitae Sanctorum* (Turin, 1875-80), XII, 165. Consult also for fasting children the *AASS*: Berach, Feb., II, 833, col. 2; Leo, Mar., I, 94, col. 1; George, Apr., III, 215, col. 2; Kinga, July, V, 674, col. 1; Roch, Aug., III, 400, col. 2; Rosa, Sept., II, 434, col. 1; Stephen, Sept., III, 188, col. 1; Nicander, Sept., VI, 89, col. 1; also, Columba, *Petits Boll.*, VI, 63; Procule, VIII, 189; Veronica Juliane of Mercatello, VIII, 220; Francis, XI, 274; John Ruusbroec, *Analecta Bollandiana*, IV, 283; and Simeon Stylit Jr., Migne, *Patrologia Latina*, CXXIX, 309.

103. *Petits Boll.*, V, 582.

104. *AASS*, Mar., III, 505, col. 2; Apr., III, 317, col. 2; and Apr., I, 726, col. 2.

105. *AASS*, Jan., I, 642, col. 2.

106. *Petits Boll.*, VIII, 220.

107. Plummer, I, 66.

108. *AASS*, Oct., VI, 302, col. 1.

109. *Petits Boll.*, I, 400.

110. Caxton, *op. cit.*, III, 41. See also, Sigibert, *AASS*, Feb., I, 228, col. 1; and Peregrinus, Aug., I, 77, col. 2.

111. Caxton, *op. cit.*, IV, 134. See also, F. J. Furnival, *Robert Mannyng of Brunne's Handlyng Synne*, *EETS*, Orig. Ser., No. 119 (London, 1901-03), p. 195.

112. See *AASS*: Bonitus, Jan., I, 1070, col. 1; Antonius, Patriarch, Feb., II, 623, col. 1; Francis Fabrianensi, Apr., III, 985, col. 1; John Gualberto, July, III, 436, col. 1; Maximus, Oct., XIII, 321, col. 1; Rumwold, Nov., I, 684, col. 2; Abba Gabra, Budge, III, 756; 'Takla, *ibid.*, IV, 1242; Abba Bula, *ibid.*, I, 189; Fremund, Horstmann, I, 450; and Caxton, *op. cit.*, III, 225.

113. Pinkerton, *op. cit.*, I, 24. See also, Brice, Baring-Gould, *op. cit.*,

XI, 313; Brigida, *AASS*, Feb., I, 183, col. 2; Pamphilus, *AASS*, Apr., III, 584, col. 2; Goar, July, II, 335, col. 2; Albeus, Plummer, I, 55; Vincent Ferrier, *Petits Boll.*, IV, 237; Germain, *The Lives of English Saints* (London, 1841), XI, 210; and Simon and Jude, Caxton, *op. cit.*, VI, 79.

114. Rees, *op. cit.*, p. 315. See also, Nicholas of Felsan, *AASS*, Mar., III, 401, col. 2.

115. *AASS*, Jan., II, 784, col. 1.

116. Plummer, II, 87. See also for a curious miracle, Gerald, *ibid.*, II, 107.

117. Plummer, II, 166. See Lambert, *Petits Boll.*, XI, 172.

118. Plummer, II, 206.

119. *AASS*, Aug., I, 342, col. 2.

120. See *AASS*: Kentigern, Jan., I, 816, col. 2; Fechin, Jan., II, 330, col. 2; Senan, Mar., I, 762, col. 2; William in Italy, Jan., I, 59, col. 1; Nicholas de Rupe, Mar., III, 401, col. 2; and Mary de Mailliaco, Mar., III, 737, col. 1.

121. *AASS*, July, I, 121, col. 1.

122. *AASS*, Mar., II, 536, col. 1.

123. *AASS*, Mar., I, 425, col. 1.

124. *AASS*, Feb., I, 75, col. 1.

125. Horstmann, I, 144.

126. *Ibid.*, I, 403.

127. Caxton, *op. cit.*, III, 94.

128. Plummer, II, 87.

129. *Ibid.*, II, 262.

130. *Ibid.*, II, 263.

131. *AASS*, Sept., I, 664, col. 2. Further parallels to the wonder-child miracles may be found in the extensive collectanea of Joannes Bonifacius Bagatta, *Admiranda Orbis Christiani* (Augsburg, 1695), II, 4-18.

NOTES TO CHAPTER II

1. Fire

1. *Petits Boll.*, V, 449. See also, Thomas Aquinas, *AASS*, Mar., I, 676, col. 1; Ambrose, Mar., III, 194, col. 2; Theodorus, Apr., III, 45, col. 1; and Hrosnata, July, III, 806, col. 1.

2. *AASS*, Mar., III, 517, col. 1; and *Analecta Bollandiana*, I, 82. See also, Ladislaus, June, V, 319, col. 1, and Withburga, Horstmann, II, 469.

3. Caxton, *op. cit.*, II, 216.

4. *Analecta Bollandiana*, XIV, 179. See *AASS:* Ida, Apr., II, 168, col. 1; Anselm, Apr., II, 871, col. 1; Brandan, May, III, 601, col. 2; Kinga, July, V, 726, col. 1; Ragenfredis, Oct., IV, 327, col. 1; Cannicus, Oct., V, 645, col. 1; Genesius, Oct., XII, 547, col. 1; Joachim, *Analecta Bollandiana*, XIII, 388; Margaret of Hungary, *Petits Boll.*, I, 634; Aldegonde, *ibid.*, II, 132; Columba, Pinkerton, *op. cit.*, I, 52, 58-59; Anselm, Horstmann, I, 55; Paul of Leon, A. le Grand, *op. cit.*, p. 103; and Tanguy, *ibid.*, p. 653.

5. See *AASS*: William of Bituric, Jan., I, 635, col. 1; Arnulf, Aug., III, 258, col. 2; Priscus, Sept., I, 216, col. 1; and Abdu 'L Masich, *Analecta Bollandiana*, V, 37-38.

6. *AASS*, Sept., VII, 359, col. 2.

7. *AASS*, Mar., II, 132, col. 2.

8. *AASS*: Briocus, May, I, 93, col. 1; John the Baptist, June, IV, 725, col. 2; Constantinus, Nov., IV, 628, col. 1; Brioc, *Analecta Bollandiana*, II, 170; Brigitta, *Petits Boll.*, II, 184; Jean de Matha, *ibid.*, II, 389; and Brieuc, A. le Grand, *op. cit.*, p. 153.

9. Clitaucus, Horstmann, I, 190.

10. *AASS*, July, V, 554, col. 1.

11. *AASS*, Sept., V, 696, col. 2. See Aksani, Budge, II, 562.

12. *Analecta Bollandiana*, I, 461. See also, Ananias and Peter, *AASS*, Feb., III, 493, col. 1; and Agnes of Bohemia, Mar., I, 511, col. 2.

13. *Analecta Bollandiana*, I, 383.

14. Consult Arnulph, *AASS*, Jan., II, 973, col. 1; Wenefreda, *Analecta Bollandiana*, VI, 329; Abba Isaac, Budge, III, 820. See also, Caesarius von Heisterbach, Bk. VI, chaps. 33 and 35.

15. See *AASS:* Odilo, Jan., I, 73, col. 1; Macra, Jan., I, 325, col. 2; Frodobert, Jan., I, 511, col. 1; Ephysius, Jan., I, 1003, col. 1; Clement, Jan., II, 479, col. 1; Felician, Jan., II, 585, col. 1; Bathilda, Jan., II, 741, col. 2; Praejectus, Jan., II, 632, col. 2; Gamelbertus, Jan., II, 786, col. 2; Charlemagne, Jan. II, 891, col. 1; Thiadilda, Jan., II, 1157, col. 1; Praecordius, Feb., I, 197, col. 2; Laurentius, Feb., I, 294, col. 1; Blasius, Feb., I, 339, col. 1; Scholastica, Feb., II, 403, col. 1; William, Feb., II, 498, col. 1; Castrens, Feb., II, 527, col. 1; Jordan, Feb., II, 730, col. 2; Berachius, Feb., II, 833, col. 2; Claudius, Feb., III, 63, col. 1; Walburga, Feb., III, 549,

col. 2; David, Mar., I, 42, col. 1; Gervinus, Mar., I, 287, col. 2; Fridolinus, Mar., I, 435, col. 1; Coleta, Mar., I, 550, col. 2; Dionysius, Mar., II, 254, col. 1; Eusebia, Mar., II, 454, col. 2; Heribertus, Mar., II, 473, col. 2; Ambrose, Mar., III, 192, col. 2; Benedict, Mar., III, 296, col. 1; Ludgerus, Mar., III, 651, col. 2; Rupert, Mar., III, 703, col. 2; Mark of Athens, Mar., III, 781, col. 1; Secundus, Mar., III, 805, col. 1; Hermann Joseph, Apr., I, 714, col. 2; Ida, Apr., II, 158, col. 2; Joachim, Apr., II, 456, col. 1; Calocerus, Apr., II, 524, col. 1; Zita, Apr., III, 503, col. 1; Maternianus, Apr., III, 759, col. 2; John of Beverly, May, II, 188, col. 1; Amatus, May, II, 351, col. 2; Comgallus, May, II, 584, col. 1; Brandan, May, III, 601, col. 1; Humiliana, May, IV, 399, col. 1 and 408, col. 2; Urban, May, VI, 19, col. 1; Gerius, May, VI, 160, col. 2; Gratinianus and Felinus, June, I, 28, col. 1; Marcellinus, June, I, 196, col. 2; Marius, June, II, 125, col. 1; Columba, June, II, 186, col. 2; Cetheus, June, II, 692, col. 2; Hermagoras, July, III, 254, col. 1; Hervaeus, June, III, 366, col. 2; Bertholdus and Menricus, June, IV, 59, col. 2; Kinga, July, V, 717, col. 2; John Taussinianus, July, V, 799, col. 2; Germanus, July, VII, 286, col. 1; John Columbinis, July, VII, 362, col. 2; Amadeus, Aug., II, 588, col. 1; Elia, Aug., III, 504, col. 1; Aredius, Aug., V, 187, col. 1; Pelagius, Aug., VI, 162, col. 1; Agilus, Aug., VI, 593, col. 1; Magnus, Sept., II, 752, col. 2; Audomarus, Sept., III, 400, col. 2; Januarius, Sept., VI, 890, col. 1; Remigius, Oct., I, 136, col. 2; Ludovicus, Oct., V, 315, col. 1; Daniel and Samuel, Oct., VI, 387, col. 1; Chelidonia, Oct., VI, 367, col. 2; Condedus, Oct., IX, 356, col. 1; John de Capistrano, Oct., X, 452, col. 2; Fronto, Oct., XI, 412, col. 2; Hilarus, Oct., XI, 639, col. 2; Rufinianus and Lupus, Oct., XI, 672, col. 2; Abramius, Oct., XII, 768, col. 2; Foillanus, Oct., XIII, 417, col. 2; Prima and Julianus, Nov., I, 113, col. 2; Marcianus, Nov., I, 536, col. 2; Helena, Nov., IV, 273, col. 1; Dominic Sorani, *Analecta Bollandiana,* I, 283; Hamon, *ibid.*, II, 533; John Rusbroec, *ibid.*, IV, 294; Primian, *ibid.*, IV, 349; Radbod, *ibid.*, VI, 13; Ymerius, *ibid.*, VI, 191; Odile, *ibid.*, XIII, 21; Antoine, *ibid.*, XXXI, 434; Columba, Pinkerton, *op. cit.*, I, 59-61, 194-195; Kentigern, *ibid.*, II, 82-83; Godric, *Surtees Society*, XX, 185, 254, and 463; Fursy, *Petits Boll.*, I, 400; Babnuda, Budge, III, 816; Abba Ga 'argi, Budge, III, 903; Walburga, Horstmann, *The Lives of Women Saints, EETS*, Orig. Ser. 86, p. 83; Agnes, Caxton, *op. cit.*, II, 248; and Hilary, *ibid.*, II, 216.

16. See Salvius, *AASS*, Jan., I, 705, col. 1; Sulpitius, Jan., II, 175, col. 2; Hadeloga, Feb., I, 309, col. 2; Joanna, Feb., I, 578, col. 2; Angilbertus, Feb., III, 102, col. 1; Conrad, Feb., III, 167, col. 1; Germanus, Feb., III, 265, col. 2; Agnes of Bohemia, Mar., I, 512, col. 1; Vincent Ferrara, Apr., I, 520, col. 1; Medardus, June, II, 91, col. 2; Gaugericus, Aug., II, 674, col. 2; Athanasia, Aug., III, 173, col. 1; Martyrs of Hydruntinis, Aug., III, 187, col. 2; Diomede, Aug., III, 269, col. 2; Guido, Sept., IV, 43, col. 2; Leodegarius, Oct., I, 476, col. 1; Theresia, Oct., VII, 363, col. 2; Bonaventura, Oct., XII, 155, col. 2; Willibrordus, Nov., III, 447, col. 2; Dalmace Moner, *Analecta Bollandiana*, XXXI, 76; and Cyriacus, Budge, I, 75.

17. See *AASS*: Valerius, Jan., II, 921, col. 1; Margarita, Jan., II, 901, col. 2; and 904, col. 1; Andrea Corsini, Jan., II, 1069, col. 2; Brigida, Feb.,

I, 156, col. 2; Heribertus, Mar., II, 468, col. 1; Flora, June, VI, 1, III, col. 2; Comgallus, Plummer, II, 8 and 9-10; Ite, *ibid.*, II, 116 and 124; and Germanus, *Analecta Bollandiana*, II, 90.

18. See *AASS*: James Apostle, Jan., I, 159, col. 2; Oringa, Jan., I, 661, col. 1; Domitian, Feb., I, 703, col. 2; Vedastus, Feb., I, 798, col. 2; Esaia Bonero, Feb., II, 216, col. 1; Sabinus, Feb., II, 326, col. 1; Drausius, Mar., I, 410, col. 2; Gertrude, Mar., II, 597, col. 2; Edward, Mar., II, 645, col. 1; Benedict, Mar., III, 305, col. 1; Philaretus, Apr., I, 617, col. 1; William of Roschild, Apr., I, 638, col. 1; Martin, Apr., I, 807, col. 2; Guthlac, Apr., II, 55, col. 1; Lidwige (Lidwina), Apr., II, 282, col. 2; Magnus, Apr., II, 440, col. 2; Contardus, Apr., II, 450, col. 2; Joachim, Apr., II, 462, col. 2; Idesbaldus, Apr., II, 591, col. 2; Hugo, Apr., II, 770, col. 2; Robert, Apr., III, 672, col. 2; Ludovicus, Apr., III, 979, col. 1; Bertha, May, I, 117, col. 1; Aldebrandus, May, I, 160, col. 1; Wiborada, May, I, 291, col. 1; John of Beverly, May, II, 193, col. 1; Stanislaw, May, II, 240, col. 1; Modoaldus, May III, 58, col. 2; Ethelbert, May, V, 244*, col. 2; Augustine of Canterbury, May, VI, 422, col. 1; Frederick, May, VI, 726, col. 1; Germanus, May, VI, 798, col. 1; Amilia, May, VII, 565, col. 1; Reverianus, June, I, 41, col. 1; Wistan, June, I, 86, col. 2; Nicholas, June, I, 251, col. 1; John, Hermit, June, I, 263, col. 1; Ferdinand, June, I, 587, col. 2; Gudwalus, June, I, 741, col. 2; Ivo, June, II, 291, col. 2; Diana, June, II, 367, col. 1; Rosselina, June, II, 501, col. 2; Tarasia and Sancia, June, III, 492, col. 1; Nazarius, June, III, 885, col. 1; Salvius, June, V, 201, col. 2; Arialdus, June, V, 299, col. 1; Salome and Judith, June, V, 498, col. 1; Rumold, July, I, 263, col. 1; Alexis, July, IV, 252, col. 1; Arnulf, Aug., III, 255, col. 1; Helena, Aug., III, 608, col. 1; Hunegundis, Aug., V, 233, col. 2; Remaclus, Sept., I, 705, col. 2; and 721, col. 2; Limbania, Sept., II, 792, col. 1; Lambert, Sept., V, 579, col. 1; Ermenfredus, Sept., VII, 121, col. 1; Geraldus, Oct., VI, 329, col. 2; Gaudericus, Oct., VII, 1113, col. 2; Ethelred and Ethelbert, Oct., VIII, 98, col. 1; Frideswida, Oct., VIII, 569, col. 1; Vitalis, Oct., VIII, 941, col. 1; John Contii, Oct., VIII, 1091, col. 1; Anatolius, Oct., IX, 313, col. 1; Cordula, Oct., IX, 583, col. 1; Luglius and Luglianus, Oct., X, 121, col. 1; Gavinus, Oct., XI, 553, col. 2; Arduinus, Oct., XI, 654, col. 2; Margareta, Oct., XI, 718, col. 1; Benevenuta, Oct., XIII, 177, col. 1 and col. 2; Quintin, Oct., XIII, 803, col. 2; Victor, Oct., XIII, 819, col. 1; and Noitburgis, Oct., XIII, 843, col. 2. See also, Horstmann: Alban, I, 34; Alred, I, 44-45; Ethelbert, I, 417; Ethelred and Ethelbricht, I, 430; Indractus, II, 57; Kenelm, II, 111; Melorus, II, 184; and Wistan, II, 466. See *Analecta Bollandiana*: Wenefreda, VI, 322; Vincentius, XII, 439; and Richard, XVII, 131. In the *Petits Boll.*, see: Robert or Rigobert, I, 120; Pierre of Vérone, V, 83; Alcuin, VI, 10. See also Agabus, Budge, II, 589; Sadok, *ibid.*, II, 654; and Lasrianus, Plummer, II, 138. Consult, Gregory of Tours, *De Gloria Confessorum*, ch. 104, de Pelagia; Oswald, *Aelfric's Saints Lives*, *EETS*, II, 137; and Bede, *Hist. Eccles.*, Bk. IV, c. 7, and Bk. V, c. 10.

19. *AASS*, Apr., II, 788, col. 1.

20. See *AASS*: Senanus, Mar., I, 763, col. 2; Gerard, May, III, 249, col. 2; Andrew Sali, May, VI, 90*, col. 1; and Gratia, Nov., 301, col. 2. See also, Plummer, II, 88.

21. See *AASS*: Romualdus, Feb., II, 114, col. 2; Wernherus, Apr., II, 701, col. 1; Eovaldus and Sixtus, May, II, 134, col. 1; Guido, June, II, 606, col. 2; Rufinus, Aug., VI, 815, col. 2; Romanus and David, Sept., II, 642, col. 2; Theodardus, Sept., III, 591, col. 1; Martyrs of Alexandria, Sept., VI, 235, col. 1; The Ewalds, Oct., II, 206, col. 1; Tarachus, Probus, and Andronicus, Oct., V, 583, col. 2; Ursula, Oct., IX, 249, col. 1; Foillanus, Oct., XIII, 384, col. 2. See also, Fremund, Horstmann, I, 454; William, Boy Martyr, *ibid.*, II, 453; Solenne, *Petits Boll.*, I, 548-549; and Gregory of Tours, *De Gloria Martyrum*, Bk. I, c. 57.

22. *AASS*, May, II, 590, col. 1.

23. *AASS*, Oct., II, 756, col. 1.

24. Plummer, I, 88.

25. *AASS*, Oct., III, 784, col. 2.

26. *AASS*, Oct., VIII, 334, col. 2.

27. See Matthew of Westminster, *Flowers of History*, under A.D. 681.

28. See James, *AASS*, July, VI, 60, col. 2; Bartholomew, Aug., V, 76, col. 2; Berarius, Oct., VIII, 158, col. 2; and Hervé, A. le Grand, *op. cit.*, p. 233.

29. *AASS*, Jan., II, 640, col. 2. See, Clement, Jan., II, 476, col. 1.

30. *AASS*, Feb., I, 870, col. 2. See also, Cuthman, Feb., II, 199, col. 2.

31. See Lugidius (Luanus), *AASS*, Aug., I, 348, col. 1; Garima, Budge, IV, 1010; and Barsoma, *ibid.*, II, 607.

32. Plummer, II, 218.

33. *AASS*, Mar., II, 579, col. 2.

34. Plummer, I, 268.

35. For Finbar, see Baring-Gould, X, 378; for Cronan, Plummer, II, 24.

36. *Analecta Bollandiana*, XXXI, 74.

37. *Aelfric's Saints Lives*, *EETS*, I, 246.

38. *AASS*, July, II, 334, col. 2.

39. *AASS*: Deicolus, Jan., II, 204, col. 1; Brigida, Feb., I, 161, col. 2; Cunigund, Mar., I, 275, col. 2; Robert, Apr., III, 327, col. 2; Amatus, May, II, 351, col. 2; Aldhelm, May, VI, 86, col. 1; Alneus, Sept., III, 808, col. 1; Aichardus, Sept., V, 95, col. 2; and Florentius, Nov., III, 401, col. 1. See Leonore (Lunaire), *Petits Boll.*, VII, 568, and Chad, Baring-Gould, III, 37.

40. Cuthman, *AASS*, Feb., II, 199, and Morant, Caxton, *op. cit.*, VI, 202. See also, Gudule, *Petits Boll.*, I, 227. Caddroë leaned his baculus upon a sunbeam, *AASS*, Mar., I, 479, col. 1.

41. For Milburga, see Horstmann, II, 191; for Werberga, see the same editor's, *The Life of Saint Werberge*, *EETS*, pp. 101-102.

42. Roscoe E. Parker, *The Middle English Stanzaic Versions . . . of St. Anne*, Orig. Ser. 174, pp. 61-62.

43. See *AASS*: Agnes, Jan., II, 363, col. 2; Gaudentius, Jan., II, 419, col. 2; Polycarp, Jan., II, 701, col. 1; Simeon Priscus, Jan., II, 710, col. 1; Lupus, Jan., II, 777, col. 2; Anatolius, Feb., I, 359, col. 2; Galla, Feb., I, 940, col. 2; Romoaldus, Feb., II, 111, col. 1; Stephan, Feb., II, 213, col. 2; William Hermit, Feb., II, 469, col. 2; Benedict, Feb., II, 614, col. 1; Ful-

crannus, Feb., II, 717, col. 2; Valentinus, Feb., II, 759, col. 2; Berachius, Feb., II, 836, col. 1; Apianus, Mar., I, 323, col. 1; Casimir, Mar., I, 353, col. 2; Kieran, Mar., I, 398, col. 1; Fridolinus, Mar., I, 440, col. 2; Coleta, Mar., I, 592, col. 1; and 619, col. 2; Fina, Mar., II, 240, col. 2; Leobinus, Mar., II, 351, col. 2; Finian, Mar., II, 447, col. 1; Gregory, Mar., II, 464, col. 2; Gertrude, Mar., II, 597, col. 1; Wulfrannus, Mar., III, 159, col. 2; Benedict, Mar., III, 295, col. 2; Nicholas of Rupe, Mar., III, 403, col. 2; Quirinus, Mar., III, 551, col. 1; Secundus, Mar., III, 802, col. 1; Regulus, Mar., III, 824, col. 2; Vincent Ferrara, Apr., I, 517, col. 1; Agnes, Apr., II, 811, col. 1; Gerardus, Apr., III, 210, col. 2; Amator, May, I, 57, col. 1; Bertha, May, I, 117, col. 2; Ladislaw Jr., May, I, 599, col. 2; Mafalda, May, I, 766, col. 1; Peter Tarentas, May, II, 336, col. 1, and 340, col. 2; Gengulphus, May, II, 652, col. 1; Servatius, May, III, 219, col. 1; Erembertus, May, III, 390, col. 1; Paschal, May, III, 394, col. 1; Aegidius, May, III, 410, col. 2; Ubaldus, May, III, 650, col. 2; Godric, May, V, 80, col. 2; Ericus, May, IV, 196, col. 1; Ives (Ivo), May, IV, 559, col. 1; Urban, May, VI, 21, col. 1; Germanus, May, VI, 779, col. 1; Joachim, May, VII, 122, col. 1; Modoaldus, May, VII, 714, col. 1; Paschal, May, VII, 773, col. 1; Odulphus, June, II, 595, col. 1; Bernardus, June, II, 1086, col. 2; Gundulphus, June, III, 381, col. 2; Verolus, June, III, 383, col. 2; Moling, June, III, 409, col. 1; Leutfredus, June, IV, 108, col. 2; Paul of Nola, June, IV, 220, col. 1; John Opilione, June, IV, 844, col. 1; Sampson, June, V, 271, col. 2; Sebastiana, June, VI, 1, 63, col. 2; Peter of Luxemburg, July, I, 584, col. 2; Patermuthius, July, II, 708, col. 1; Amalberga, July, III, 111, cols. 1 and 2; Dalricus, July, III, 168, col. 1; Leo, IV, July, IV, 312, col. 1; Christina, July, V, 531, col. 1; Francis Solano, July, V, 894, col. 2; Lugidius (Luanus), Aug., I, 349, col. 2; Gaugericus, Aug., II, 691, col. 2; Arnulf, Aug., III, 256, col. 2; Mamantis, Aug., III, 445, col. 1; Caesarius, Aug., VI, 80, col. 1; Paulinus, Aug., VI, 678, col. 2; Aidan, Aug., VI, 692, col. 2; Priscus, Sept., I, 218, col. 1; Evurtius, Sept., III, 55, col. 1; Cornelius and Cyprian, Sept., IV, 774, col. 1; Lioba, Sept., VII, 765, col. 2; Remigius, Oct., I, 141, col. 1; Thomas de Cantilupe, Oct., I, 677, col. 1; Cyprianus, Oct., II, 172, col. 1; Prudentius, Oct., III, 359, col. 2; Evodius, Oct., IV, 242, col. 1; John Confessor, Oct., V, 142, col. 2; Ludovicus, Oct., V, 316, col. 1; Simpertus, Oct., VI, 262, col. 1; Angadrisma, Oct., VI, 540, col. 2; Philippa, Oct., VII, 102, col. 2; Teresia, Oct., VII, 273, col. 1; Veranus, Oct., VIII, 469, col. 2; Peter de Alcantara, Oct., VIII, 726, col. 2; Luglius and Luglianus, Oct., X, 120, col. 1; Giraldus, Oct., X, 259, col. 1; Hilarus, Oct., XI, 638, col. 2; Maurus, Oct., XI, 679, col. 2; Bernard, Oct., XII, 42, col. 2; Paula, Oct., XIII, 224, col. 1; Angelo, Oct., XIII, 680, col. 1; and Florentius, Nov., III, 402, col. 1. See also, Horstmann: Cuthbert, I, 222; Elphege, I, 384; Gilbert, I, 472; *Analecta Bollandiana*: Germanus, II, 79-80; Eugenius, III, 37 and 38; George Chozebitae, VII, 123; Lukardis, XVIII, 346; *Petits Boll.*: Galle, II, 199; Wodel (Voué), II, 312; Vaast, II, 333; Gertrude, III, 480; Bernard d'Abbeville, IV, 390; Bernard, IV, 522; Landry, VI, 546-47; Lasrianus, Plummer, II, 133-134; Moling, *ibid.*, II, 197; Thurian, A. le Grand, *op. cit.*, p. 305; and Tugduval, *ibid.*, p. 675.

44. See *AASS*: Sulpitius, Jan., II, 170, col. 2, and 171, col. 1; Launo-

marus, Jan., II, 232, col. 1; Bonavita, Mar., I, 122, col. 2; Cunigund, Mar., I, 275, col. 1; Macarius, Apr., I, 884, col. 2; Bernard, Apr., II, 678, col. 1; Anselm, Apr., II, 892, col. 1; Victorius, Sept., I, 222, col. 1; and Hubert, Nov., I, 800, col. 1. See also, Fintan, Plummer, II, 99; Yves, A. le Grand, *op. cit.*, p. 170; Tatos, Budge, I, 79; Cotylus, *ibiid.*, I, 79; and Cunigund, *Petits Boll.*, III, 140.

45. *AASS*, July, V, 606, col. 2. See also, Vodalus, *AASS*, Feb., I, 692, col. 2.

46. John J. Munro, *Capgrave's Lives of S. Augustine and S. Gilbert, EETS*, Orig. Ser. 140, p. 102. For Germain, see Caxton, III, 207.

47. *AASS*, Feb., II, 114, col. 1.

48. *AASS*, Jan., I, 53, cols. 1 and 2.

49. See C. Horstmann, *The Life of Saint Werburge, EETS*, Orig. Ser. 88, pp. 185-188. See also *AASS:* Melanius, Jan., I, 333, col. 2; Franca, Apr., III, 397, col. 2; Peter, Martyr, Apr., III, 718, col. 2; Gudwalus, June, I, 745, col. 2; Alban, June, IV, 167, col. 1; and Nicolas Tolentino, Sept., III, 731, col. 2.

50. *De Virtutibus S. Martini*, I, 2.

51. Caxton, *op. cit.*, III, 39.

52. See the legend of Andrew, Caxton, II, 96. See also, Elisabeth of Hungary, *AASS*, May, II, 126, col. 2, where a little water put out a fire.

53. *AASS*, May, II, 631, col. 2.

54. Bede, *Hist. Eccles.* Bk. II, c. 7.

55. *AASS*, May, II, 18, col. 1.

56. *Analecta Bollandiana*, XIV, 312.

57. Horstmann, I, 41.

58. See *AASS*, Lupus, Sept., I, 261, col. 1.

59. *AASS*, Apr., I, 132, col. 1.

60. See *AASS*: Stephan, Feb., II, 210, col. 2; Leo, Feb., III, 226, col. 2; Benedict, Mar., III, col. 2; Landoaldus, Mar., III, 37, col. 1; Andrew Galleranis, Mar., III, 56, col. 2; Robert, Apr., III, 674, col. 1; Peter, Martyr, Apr., III, 704, col. 2; Helena, May, I, 531, col. 2; William, Monk, May, VI, 819, col. 1; Etheldreda, June, IV, 522, col. 1; Adelphius, Sept., III, 836, col. 2; Lambert, Sept., V, 590, col. 1; and Meinulph, Oct., III, 214, col. 1.

61. Caxton, *Golden Legend*, V, 227.

62. *AASS*, May, VII, 422, col. 2.

63. *AASS*, July, II, 125, col. 2.

64. *AASS*, Apr., III, 885, col. 1. See also from the *AASS:* Rembert, Feb. I, 566, col. 2; Coleta, Mar., I, 559, col. 1; Meinulph, Oct., III, 212, col. 2; and Hedwig, Oct., VIII, 260, col. 2. See also, Demetrius, Budge, III, 689, and Anatolius, *AASS*, Oct., IX, 312, col. 2: A napkin instead of a veil escapes the fire.

65. Bodies and parts of bodies are spared in the following from the *AASS:* Secundinus, Feb., II, 533, col. 2; Mauricius, Feb., III, 241, col. 1; Theodotus, May, IV, 163, col. 2; Winstan, June, I, 87, col. 1; Adelbert, June, V, 102, col. 2; Henry, Emperor, July III, 768, col. 2; Magnericus, July, VI, 190, col. 1; Anicetus and Photinus, Aug., II, 709, col. 2; Maximilian, Oct., VI, 47, col. 2; Simon, Apostle, Oct., XII, 430, col. 1; and

Idda, Nov., II, 1, 104, col. 2. See Budge, Nunas, I, 247 and Atrasis and Yona, I, 258. Both box and relics were spared in Lindanus, *AASS*, July, I, 347, col. 1, and Symphorien, Caxton, V, 31. Bread doesn't burn in Ubaldesca, *AASS*, May, VI, 855, col. 2, and Peter, Confessor, *AASS*, Aug., VI, 643, col. 1. Salt was fireproof in the legend of Columba, *AASS*, June, II, 215, col. 1. Fire does not harm a jar of oil in Oyend (Eugend), *Petits Boll.*, I, 44. Because of the presence of Oswald's relics, a house was saved from fire, Horstmann, II, 260.

66. See Oswin, Horstmann, II, 271.

67. See *AASS;* Hilarius, Jan., I, 795, col. 1; Deicolus, Jan., II, 206, col. 1; Eucherius, Feb., III, 219, col. 2; Modoaldus, May, III, 61, col. 1; Leo, May, VI, 75, col. 1; Gall, Oct. VII, 897, col. 1; Winnocus, Nov., III, 265, col. 1. See also Erkenwald, Horstmann, I, 395, and Winokh, A. le Grand, *op. cit.*, p. 578. A chapel was not destroyed in the legends of Germanus, *AASS*, July, VII, 298, col. 2 and Colman, Oct., VI, 355, col. 1.

68. See *AASS*, Aug., II, 521, col. 2, and Oswin, *Surtees Society*, VIII, 42.

69. See *AASS*, Mar., III, 335, col. 1, and Anthony of Padua, June, II, 768, col. 1.

70. Bede, *Hist. Eccles.*, Bk. III, c. 17.

71. *Aelfric's Saints Lives*, *EETS*, II, 139. See also, Brigida, *AASS*, Feb., I, 178, col. 1.

72. See A. le Grand, *op. cit.*, p. 573.

73. *AASS*, Mar., II, 571, col. 2.

74. *AASS*, Apr., III, 717, col. 2.

75. See Peter de Barco, *AASS*, Nov., I, 384, col. 1.

76. *AASS*, Nov., IV, 173, col. 2.

77. Plummer, II, 87.

78. Plummer, I, 163. See also, *AASS*, Oct., VIII, 242, col. 1.

79. See Majolus, *AASS*, May, II, 667, col. 1; and Ethelwold, Aug., I, 95, col. 1.

80. *Petits Boll.*, IV, 265. See Gregory of Tours, *De Virtutibus S. Martini*, III, 42.

81. *AASS*, Aug., I, 572, col. 1. See also, Goulven, A. le Grand, *op. cit.*, p. 282.

82. *AASS*, Jan., I, 516, col. 1.

83. See *AASS:* Bonitus, Jan., I, 1073, col. 2; Severinus, Jan., I, 1102, col. 1; Launomaurus, Jan., II, 232, col. 2; Praejectus, Jan., II, 636, col. 1; Agrippanus, Feb., I, 205, col. 2; Agatha, Feb., I, 631, col. 2; Drausius, Mar., I, 410, col. 2; Gregory, Mar., II, 152, col. 2; and 210, col. 2; Hermelandus, Mar., III, 581, col. 2; Ludgerus, Mar., III, 657, col. 2; Francis of Paula, Apr., I, 128, col. 2; Godeberta, Apr., II, 35, col. 2; Bernard, Apr., II, 244, col. 2; Ursmarus, Apr., II, 576, col. 1; Leo, Apr., II, 669, col. 1; Theodorus, Apr., III, 56, col. 1; Franca, Apr., III, 395, col. 2; Peter, Martyr, Apr., III, 699, col. 1; Angelus, May, II, 75, col. 1; Elisabeth of Hungary, May, II, 127, col. 2; Gengulphus, May, II, 649, col. 2; Isidore, May, III, 522, col. 2; Humiliana, May, IV, 390, col. 2; Peter Parentii, May, V, 92, col. 2; Maximinus, May, VII, 23, col. 2;

Joachim, May, VII, 119, col. 2; Marculf, May, VII, 532, col. 1; Gerlandus, June, III, 661, col. 2; Juliana, June, III, 922, col. 1; Goar, July, II, 345, col. 1; John Gualberto, July, III, 364, col. 1; Francis Solano, July, V, 894, col. 2; Germanus, July, VII, 213, col. 2; Adelphus, Aug., VI, 510, col. 2; Adelphius, Sept., III, 833, col. 1; Guntherus, Oct., IV, 1076. col. 2; Austrudis, Oct., VIII, 116, col. 2; Donatus, Oct., IX, 656, col. 2; Bonaventura, Oct., XII, 142, col. 1; and Martyrianus, Nov., IV, 448, col. 2. See also, Albert, *Analecta Bollandiana,* XVII, 325, and Segni, A. le Grand, *op. cit.,* p. 392.

84. Plummer, I, 11.

85. See *AASS:* Genoveva, Jan., I, 140, col. 1; Severinus, Jan., I, 490, col. 1; Marcellus, Jan., II, 14, col. 2; Henry, Hermit, Jan., II, 61, col. 2; Meinrad, Jan., II, 385, col. 1; Marius, Jan., II, 775, col. 2; Aldegundis, Jan., II, 1038, col. 2; Ulricus, Feb., III, 229, col. 2; Walburga, Feb., III, 526, col. 2; Amandus, Feb., I, 893, col. 2; Gertrude, Mar., II, 597, col. 2; Benedict, Mar., III, 322, col. 1; Veronus, Mar., III, 847, cols. 1 and 2; Francis Paula, Apr., I, 130, col. 2; Richard, Apr., I, 303, col. 2; Joachim, Apr., II, 459, col. 2; Zita, Apr., III, 504, col. 1; Wiborada, May, I, 306, col. 2; Gengulphus, May, II, 649, col. 2; Majolus, May, II, 665, col. 1; Rictrudis, May, III, 106, col. 1; Urban, May, VI, 21, col. 2; Augustine, May, VI, 437, col. 2; Germanus, May, VI, 798, col. 1; Mathilda, May, VII, 456, col. 2; Modoaldus, May, VII, 713, col. 1; Conrad, June, I, 132, col. 2; Marcellinus, June, I, 193, col. 1; Bardo, June, II, 316, col. 1; Aleidis, June, II, 478, col. 2; Valerius and Ruffinus, June, II, 798, col. 1; Aureus, June, III, 63, col. 1; Heimeradus, June, V, 394, col. 2; Analecta de VII Martyribus, July, III, 23, col. 1; Lewinna, July, V, 625, col. 2; Lugidius (Luanus), Aug., I, 345, col. 1; Radegundis, Aug., III, 82, col. 2; Rufinus, Aug., VI, 822, col. 1; Verena, Sept., I, 172, col. 2; Remaclus, Sept., I, 707, col. 1; Joseph, Cupertino, Sept., V, 1040, col. 1; Ysarnus, Sept., VI, 743, col. 2; Godefridus, Oct., I, 535, col. 1; Thomas de Cantilupe, Oct., I, 698, col. 1; Fides, Oct., III, 310, col. 2; Baldericus, Oct., VII, 928, col. 1; Ambrose, Oct., VII, 1048, col. 1; Marcianus, Oct., VIII, 835, col. 2; John the Good, Oct., IX, 738, col. 1; Abban, Oct., XII, 288, col. 1; Foillanus, Oct., XIII, 424, col. 2; Pirminius, Nov., II, 1, 52, col. 2; and Stephan, Nov., III, 313, col. 1. See also *Analecta Bollandiana:* Germanus, II, 74 and 88; Eugenius, III, 39 and 41; Severus, V, 420; Samson, VI, 122; Vivianus, VIII, 277; Anastatius, XI, 238; and Laurence, XXXIII, 168. See also, Richard, Horstmann, II, 336; Wlfricus (Ulfricus), *ibid.,* II, 515; Abban, Plummer, I, 24; Josse, A. le Grand, *op. cit.,* p. 702; Hermeland, *Petits Boll.,* III, 632; Vincent Ferrier, *ibid.,* IV, 240; Peter of Milan, Caxton, *op. cit.,* III, 152; Dominic, *ibid.,* IV, 195; and Erkenwold, *ibid.,* VII, 70.

86. Horstmann, II, 195.

87. *Petits Boll.,* IV, 253.

88. *AASS,* Jan., I, 489, col. 1.

89. Plummer, I, 11.

90. See *AASS:* Tozzone, Jan., II, 56, col. 2; Poppo, Jan., II, 652, col. 1; Adelelmus (Elesmis), Jan., II, 1058, col. 2; Godegrandis, Sept., I, 770,

col. 2; Adelphius, Sept., III, 835, col. 2; Bavo, Oct., I, 302, col. 1; and Nigasius and Quirinus, Oct., V, 552, col. 2.

91. *AASS*, Aug., III, 136, col. 1.

92. See *AASS*, Angelus, May, II, 74, col. 1; and Urban, May, VI, 17, col. 1. See also, Emmerammus, *Analecta Bollandiana*, VIII, 245.

93. *The Topography of Ireland*, Bk. II, c. 34.

94. Budge, II, 366.

95. See Sebastian, *AASS*, Jan., II, 277, col. 2; Constantius, Jan., II, 926, col. 2; Romualdus, Feb., II, 113, col. 1; Coleta, Mar., I, 552, col. 1; Pergentinus, June, I, 273, col. 2; Bruno, June, VI, 1, 224, col. 1; Boniface, June, III, 910, col. 1; John Gualberto, July, III, 360, col. 2; Peregrinus, Aug., I, 79, col. 1; and Tibertius and Chromatius, Aug., II, 624, col. 1.

96. *Petits Boll.*, III, 138. See also, Thomas, Caxton, II, 146.

97. See *AASS:* Saints of Tergeminorum, Jan., II, 76, col. 1; Genulphus, Jan., II, 85, col. 2; Marius, Jan., II, 218, col. 2; Agnes, Jan., II, 352, col. 2; Sabinian, Jan., II, 940, col. 1; Aldegund, Jan., II, 1039, col. 2; Bertulph, Feb., I, 686, col. 1; Vodalis, Feb., I, 692, col. 1; Raynuldus, Feb., II, 375, col. 2; Charalampius, Feb., II, 384, col. 1; Finian, Mar., II, 447, col. 1; Quirinus, Mar., III, 552, col. 2; Drogo, Apr., II, 444, col. 1; Daniel, Apr., III, 268, col. 2; Luchesius, Apr., III, 605, col. 2; Asaph, May, I, 83, col. 1; Mocius, May, II, 623, col. 1; Victor and Corona, May, III, 266, col. 2; Humiliana, May, IV, 397, col. 2; Lucillianus, June, I, 283, col. 2; Mammarius, June, II, 269, col. 2; Marcellus and Anastasius, June, V, 478, col. 1; Naboris and Felix, July, III, 292, col. 1, and 294, col. 1; Tolomaeius and Romanus, Aug., IV, 750, col. 1; Caesidius, Aug., VI, 659, col. 2; Rosa, Sept., II, 444, col. 1, and 459, col. 2; Adrian, Sept., III, 228, col. 1; Martyrs of Alexander, Sept., VI, 233, col. 1; Andochius, Sept., VI, 676, col. 2; Cosma and Damian, Sept., VII, 472, col. 1; Wenceslaus, Sept., VII, 835, col. 1; Francis, Confessor, Oct., II, 759, col. 1; Vinardus, Oct., V, 669, col. 2; John the Good, Oct., IX, 773, col. 2; Martin, Abbot, Oct., X, 816, col. 1; Capitolina and Eroteis, Oct., XII, 216, col. 1; and Maximus, Oct., XIII, 321, col. 1. See also, Thecla, Budge, I, 95; John of Dailam, *ibid.*, I, 170; Theophilus, *ibid.*, I, 263; Mercurius, *ibid.*, I, 283; Symmachus, *ibid.*, III, 888; Goulven, A. le Grand, *op. cit.*, p. 282 and p. 284; and James, Caxton, *op. cit.*, IV, III.

98. See *AASS:* Ephysius, Jan., I, 1003, col. 2; Theopempto and Theona, Jan., I, 1088, col. 1; Clement, Jan., II, 467, col. 2; Blasius, Feb., I, 342, col. 2; Eleutherius, Apr., II, 531, col. 1; Glyceria, May, III, 191, col. 1; Philetaerus and Eubiotus, May, IV, 313, col. 2; Heliconidis, May, VI, 742, col. 1; Vitus, Modestus, and Crescentia, June, II, 1025, col. 1; Christina, July, V, 527, col. 2; Januarius, Sept., VI, 878, col. 1; Miniate, Oct., XI, 429, col. 1; and Tiberius, Modestus, and Florentia, Nov., IV, 407, col. 1. See also, Eleutherus, Budge, I, 261; Joseph, *ibid.*, II, 560; and Eusebius, *ibid.*, II, 649.

99. *AASS*, Jan., I, 124, col. 2. See also, Émilion, *Analecta Bollandiana*, XIII, 436.

100. See *AASS*, Severus, Feb., I, 192, col. 1; Austrebertha, Feb., II, 421, col. 1; Francis of Paula, Apr., I, 127, col. 2; and Conus, June, I, 360,

col. 2. See also, Carthagus, Plummer, I, 189; Finan, *ibid.*, II, 88; Ammonius, Budge, III, 915; and Aurea, Baring-Gould, XI, 67.

101. *AASS,* Feb., III, 494, col. 1.

102. Gregory of Tours, *De Gloria Martyrum,* Bk. I, c. 81.

103. Horstmann, I, 433.

104. *AASS,* Jan., II, 766, col. 2. See also, Anthony of Padua, *Petits Boll.,* VI, 621; and Fronto, Baring-Gould, XII, 634.

105. See *AASS:* Francis of Paula, Apr., I, 109, col. 2; Rufinus, Aug., VI, 822, col. 2; Peter Prior, June, IV, 611, col. 1; John Evangelist, Caxton, II, 162-163; and John, Port Latin, III, 177.

106. *AASS,* Apr., II, 526, col. 2. See also, Erasmus, June, I, 214, col. 1; and Lucy, Caxton, II, 135.

107. *AASS,* Jan., II, 819, col. 1. See also, Faustinus and Jovita, Feb., II, 811, col. 2; Juliana, Feb., II, 897, col. 1; and Victore, May, II, 289, col. 2.

108. *AASS,* May, IV, 169, col. 2. See also, Stratonica and Seleuco, Oct., XIII, 905, col. 1; and Matthias, Budge, III, 680.

109. *AASS,* Oct., II, 755, col. 2.

110. See *AASS:* Lenogisilus, Jan., I, 1121, col. 2; Martyrius, Jan., II, 494, col. 2; Duthacus, Mar., I, 799, col. 2; Innocentius, Apr., II, 485, col. 2; John the Good, Oct., IX, 719, col. 1. De Tribus Turibiis, Oct., XIII, 228, col. 2; Cadoc, Rees, *Cambro British Saints,* p. 29; Simplicius, Baring-Gould, VI, 337; and Brictius, Surius, XI, 460.

111. *AASS:* Codocus, Jan., II, 603, col. 2; Rodanus (Ruadanus), Apr., II, 385, col. 2; Coemgenus, June, I, 312, col. 2; Jolus (Giolus), June, II, 254, col. 1; Angadrisma, Oct., VI, 540, col. 2; and Kebius, Nov., III, 827, col. 1. See also, Cado, A. le Grand, p. 547; and Albeus, Plummer, I, 61.

112. *AASS:* Francis of Paula, Apr., I, 117, col. 1; Turibius, Apr., II, 423, col. 2; Peter of Tarentas, May, II, 338, col. 2; and Thomas of Florence, Oct., XIII, 879, col. 2. See also, Sezni, A. le Grand, p. 392; Malo, *ibid.,* p. 592; Kentigern, Pinkerton, *Scottish Saints,* II, 52-55; and Comgallus, Plummer, II, 16.

113. *AASS,* Aug., I, 344, col. 2.

114. Plummer, II, 211.

115. *Analecta Bollandiana,* XVIII, 120. See also, Libentius, *AASS,* Jan., I, 181, col. 2; and Peter, Martyr, Apr., III, 718, col. 2.

116. *AASS,* Jan., II, 1039, col. 2.

117. Plummer, I, 231.

118. Baring-Gould, XV, 222.

119. *AASS:* Genoveva, Jan., I, 142, col. 2; Marianus, Feb., II, 367, col. 1; Senan, Mar., I, 764, col. 2; Finian, Mar., II, 446, col. 2; Patrick, Mar., II, 541, col. 1; Joseph, June, III, 297, col. 2; and Alfleda and Merwinna, Oct., XII, 922, col. 2. See also, Elfleda, Horstmann, I, 379; Boecius, Plummer, I, 93; Cainnicus, *ibid.,* Plummer, I, 165; Paul Jr., *Analecta Bollandiana,* XI, 30; Basendius, Budge, IV, 1112; and Filan, Baring-Gould, I, 127.

120. *AASS,* Jan., I, 1063, col. 1. See also, *AASS:* Christina, Feb., II, 800, col. 2; Theodorus, Apr., III, 49, col. 1; Catharine of Sienna, Apr.,

III, 893, col. 1; Rusticula, Aug., II, 660, col. 1; Antonia, Oct., XII, 409, col. 1; and Joannicius, Nov., II, 1, 408, col. 2. See also, Moling, Plummer, II, 191.

121. *AASS:* Ephraem, Feb., I, 75, col. 2; Coleta, Mar., I, 558, col. 2; Patrick, Mar., II, 541, col. 2; Ambrose, Mar., III, 214, col. 2; Gregory VII, May, VI, 113, col. 2; Lutgardis, June, III, 237, col. 2; Francis Solano, July, V, 877, col. 1; Bernardinus, Sept., VII, 911, col. 1; and Ludovicus, Oct., V, 428, col. 1. See also, Sampson, Horstmann, II, 353; Emmerammus, *Analecta Bollandiana,* VIII, 238; Molua, Plummer, II, 210; Samthanne, Plummer, II, 253; Antilarius, Budge, I, 96; and Maximus and Dumatheus, *ibid.,* II, 512.

122. *Analecta Bollandiana,* VIII, 319. See also, John Nepomuck, *AASS,* May, III, 677, col. 1; Humiliana, *ibid.,* May, IV, 390, col. 2; and Yvo, Horstmann, II, 89.

123. Plummer, I, 231.

124. Plummer, II, 17.

125. *AASS,* Aug., III, 772, col. 1.

126. *AASS,* Feb., II, 835, col. 2.

127. Baring-Gould, VII, 126.

128. *AASS,* Benignus, Nov., IV, 173, col. 2.

129. Mochua, Plummer, II, 185; Molua, *ibid.,* II, 207; Alexander, *AASS,* Jan., I, 1022, col. 2; Patrick, Mar., II, 541, col. 2; and Kieran, Mar., I, 398, col. 1.

130. *Petits Boll.,* XII, 220.

131. *AASS,* Aug., I, 343, col. 1.

132. Plummer, I, 251.

133. *AASS,* Mar., I, 770, col. 1.

134. *AASS,* May, II, 824, col. 1. See also, George, Budge, III, 828.

135. *AASS,* May, IV, 317, col. 2.

136. *AASS,* July, VI, 425, col. 2.

137. *AASS,* Maurilius, Sept., IV, 72, col. 2; Boamirus, Nov., I, 668, col. 1; and Vivianus, *Analecta Bollandiana,* VIII, 272.

138. *AASS,* Columba, June, II, 206, col. 2.

139. *AASS,* Bernardinus, Sept., VII, 905, col. 1.

140. See Savinus and Cyprianus, *AASS,* July, III, 195, col. 1; Ebbo, *ibid.,* Aug., VI, 99, col. 1; and Mar Pethion, *Analecta Bollandiana,* VII, 25.

141. *AASS,* Mar., I, 46, col. 2.

142. See Callistus, *AASS,* Oct., VI, 439, col. 1; and Donatus, Baring-Gould, VI, 485.

143. *AASS,* Oct., VII, 1187, col. 2.

144. Budge, II, 363. See also, Macarius, Budge, III, 695; and Margareta, *AASS,* Sept., I, 594, col. 2.

145. *AASS,* Apr., I, 98, col. 2. See also, *AASS,* Vodalus, Feb., I, 693, col. 1; and Athanasius, July, IV, 88, col. 2.

146. Rees, *Cambro British Saints,* pp. 245-246.

147. Plummer, I, 162.

148. Plummer, I, 180.

149. Horstmann, I, 165.

150. *AASS,* Feb., III, 390, col. 2.

151. *AASS*, May, II, 616, col. 2.
152. *AASS*, June, VI, 1, 132, col. 2.
153. *AASS*, Apr., II, 76, col. 2.
154. J. Gielemans, *De Cod.*, p. 129.
155. Horstmann, II, 185.
156. *AASS*, Oct., IV, 75, col. 2.
157. *AASS*, Aug., I, 548, col. 1.
158. *AASS*, Aug., VI, 683, col. 2.
159. *AASS*, Mar., II, 544, col. 1; and Rees, *op. cit.*, p. 15.
160. *AASS*, Apr., I, 698, col. 2.
161. *AASS*, June, V, 202, col. 1.
162. Virgins of Eischellen, *AASS*, June, III, 125, col. 2.
163. *AASS*, Nov., II, 1, 121, and Baring-Gould, XIII, 104.
164. A. le Grand, p. 702.
165. Bohn ed. II, 400.
166. Baring-Gould, III, 514.
167. Baring-Gould, X, 107.
168. *Ibid.*, XII, 473.
169. Budge, III, 928.
170. See Budge, *History of the Virgin Mary*, p. 41.
171. Budge, II, 456.
172. *AASS*, Nov., IV, 620, col. 2.
173. See Caesarius of Heisterbach, Bk. X, c. 35.

2. Water

1. *AASS:* Mochua, Jan., I, 48, col. 2; Simon Stylites, Jan., I, 267, col. 1; Gonsalvo, Jan., I, 641, col. 1; Julian and Basilissa, Jan., I, 587, col. 1; Theodosius, Jan., I, 679, col. 1; Egwin, Jan., I, 709, col. 1; Severinus, Jan., I, 1105, col. 1; Honoratus, Jan., II, 19, col. 2; Furseus, Jan., II, 43, col. 1; Antonius, Jan., II, 132, col. 1; Deicolus, Jan., II, 203, col. 1; Catellus, Jan., II, 228, col. 1; Euthymius, Jan., II, 319, col. 1; Sophia, Jan., II, 605, col. 1; Notburga and Hixta, Jan., II, 750, col. 1; Julian, Jan., II, 763, col. 2; Lupus, Jan., II, 777, col. 2; Irmundus, Jan., 11, 1137, col. 2; Brigida, Feb., I, 166, col. 1; Laurentius, Feb., I, 294, col. 1; Hadelinus, Feb., I, 375, col. 2; Aventinus, Feb., I, 479, col. 2; Mel, Feb., I, 781, col. 1; Aldericus, Feb., I, 923, col. 2; Tresanus, Feb., II, 54, col. 2; Sura, Feb., II, 431, col. 1; Antonius, Feb., II, 788, col. 2; Lomanus, Feb., III, 14, col. 1; Matthew, Apostle, Feb., III, 449, col. 2; Jova, Mar., I, 140, col. 1; Basiliscus, Mar., I, 239, col. 1; Winwaloeus, Mar., I, 252, col. 2; Kieran, Mar., 399, col. 1; Caddroë, Mar., I, 478, col. 2; Coleta, Mar., I, 560, col. 1 and 608, col. 1; Senan, Mar., I, 767, col. 1; Paul of Leon, Mar., II, 116, col. 2; Anina, Mar., II, 432, col. 1; Gertrude, Mar., II, 602, col. 2; Salvator of Horta, Mar., II, 679, col. 2; Lactinus, Mar., III, 32, col. 1; Landovaldus, Mar., III, 36, col. 2; Benedict, Mar., III, 279, col. 2; Proculus, Mar., III, 452, col. 2; Guignerus, Mar., III, 457, col. 1; Humbert, Mar., III, 564, col. 1; Barontus and Desiderius, Mar., III, 569, col. 2; Regulus, Mar., III, 823, col. 2; Macarius, Apr., I, 883, col. 1; Ruadanus, Apr., II, 385, col. 2; Paternus, Apr., II, 428, col. 1; Lasreanus, Apr., II, 545, col. 1; Wernherus, Apr., II, 700, col. 1; Marcellinus, Apr., II, 753, col. 1; John, Apr., II, 832,

col. 1; George of Sardinia, Apr., III, 216, col. 1; William Firmati, Apr., III, 336, col. 1; Richarius, Apr., III, 448, col. 1; Pamphilus, Apr., III, 584, col. 2; Donatus, Apr., III, 765, col. 2; Pelagia, May, I, 455, col. 2; Florianus, May, I, 465, col. 2; Angelus, May, II, 74, col. 2; Domitian, May, II, 147, col. 1; Serenicus, May, II, 164, col. 1; John of Beverly, May, II, 171, col. 1; Villanus, May, II, 282, col. 2; Comgallus, May, II, 580, col. 2; Walter, May, II, 704, col. 1; Alexander, May, III, 198, col. 2; Aegidius, May, III, 436, col. 2; Dorothea, May, III, 511, col. 2; Paschal, May, IV, 127, col. 2; William, Hermit, May, IV, 201, col. 1; Dunstan, May, IV, 370, col. 2; Quiteria, May, V, 175, col. 1; Augustine of Canterbury, May, VI, 380, col. 2; Restituta, May, VI, 675, col. 1; Madelgisilus, May, VII, 267, col. 1; Adelgisus, June, I, 224, col. 2; Nicholas, June, I, 239, col. 2; Petrocus, June, I, 400, col. 2; Francis, Hermit, June, I, 554, col. 2; Fortunatus, June, II, 110, col. 1; Columba ab Hiensi, June, II, 211, col. 2 and 215, col. 2; Jolus (Giolus), June, II, 254, col. 1; Landelinus, June, II, 1066, col. 1; Virgins of Eischellen, June, III, 125, col. 1; Benno, June, III, 149, col. 1; Hervaeus, June, III, 367, col. 1; Goban, June, IV, 24, col. 1; Maianus, June, IV, 102, col. 1; Leutfredus, June, IV, 109, col. 1; Alban, June, IV, 148, col. 1; Bartholomew, June, IV, 839, col. 1; Adelbert, June, V, 101, col. 1; Maxentius, June, V, 171, col. 2; Golvenus, July, I, 128, col. 1; Darerca and Monynna, July, II, 291, col. 2; Moduenna, July, II, 302, col. 2; Acts of XLV Martyrs, July, III, 45, col. 2; Stephan, July, III, 574, col. 1; Helerius, July, IV, 151, col. 1; Arnulph, July, IV, 444, col. 1; Robert Salentini, July, IV, 503, col. 1; Declan, July, V, 600, col. 1; Julitta, July, VII, 144, col. 2; Gaugericus, Aug., II, 680, col. 1; Laurentius, Hermit, Aug., III, 307, col. 2; Elia, Aug., III, 503, col. 2; Nicolaus, Aug., III, 514, col. 2; Mocteus, Aug., III, 744, col. 1; Maximus, Aug., IV, 56, col. 1; Philipp Benitii, Aug., IV, 672, col. 2 and 685, col. 2; Aredius, Aug., V, 184, col. 2; Verona, Aug., VI, 528, col. 2; Agilus, Aug., VI, 592, col. 1; Corbinianus, Sept., III, 291, col. 1; Amatus, Sept., IV, 103, col. 2; Ninian, Sept., V, 325, col. 2; Lambert, Sept., V, 589, col. 2; Desiderius, Sept., V, 790, col. 2; Gunthilde, Sept., VI, see portrait opposite 530; Charitonis, Sept., VII, 619, col. 2; Bernardinus, Sept., VII, 883, col. 1; Michael, Sept., VIII, 23, col. 1 and 43, col. 2; Serenus, Oct., I, 346, col. 2; Menna, Oct., II, 155, col. 2; The Ewalds, Oct., II, 183, cols. 1 and 206, col. 1; Francis, Confessor, Oct., II, 762, cols. 1 and 796, col. 2; Apollinaris, Oct., III, 59, col. 2; Bruno, Oct., III, 734, col. 1; Hugo, Oct., IV, 363, col. 1; Ludovicus, Oct., V, 419, col. 2; Gummarus, Oct., V, 684, col. 2; Geraldus, Oct., VI, 331, col. 1; Daniel and Samuel, Oct., VI, 387, col. 1; Teresia, Oct., VII, 218, col. 2; Vitalis, Oct., VII, 1097, col. 1; Juliano Saba, Oct., VIII, 349, col. 2; Frideswida, Oct., VIII, 541, col. 1; Peter of Alcantara, Oct., VIII, 683, col. 1; Avia, Oct., IX, 322, col. 2; Abercius, Oct., IX, 502, col. 2; Martin, Abbot, Oct., X, 804, col. 2; Martin, Hermit, Oct., X, 831, col. 2; Florentinus, Oct., X, 851, col. 1; Guesnoveus and Tugdonius, Oct., XI, 688, col. 1; Foillanus, Oct., XIII, 391, col. 2; Quintin, Oct., XIII, 776, col. 2; Austremonius, Nov., I, 64, col. 2 and 73, col. 2; Ercus, Nov., I, 561, col. 1; Papulus, Nov., I, 598, col. 1; Guenailus, Nov., I, 677, col. 1; Odrada, Nov., II, 1, 64, col. 2; Florus, Nov., II, 1, 268, col. 2; Joannicius, Nov., II, 1, 410, col. 2; Gueth-

enocus and Jacutus, Nov., III, 99, col. 2; Geraldus, Nov., III, 105, col. 1; Euflamus, Nov., III, 135, col. 2; Leonard, Nov., III, 154, col. 1; Willibrordus, Nov., III, 444, col. 1; Theodore, Nov., IV, 50, col. 1; Benignus, Nov., IV, 148, col. 1 and 169, col. 2; and Martyrianus, Nov., IV, 452, col. 2.

See also, Rees, *Cambro British Saints*: Gwynllyw, p. 150; Cybi, p. 186; Cadoc, p. 61; and Winefred, p. 525ff.

Plummer: Albeus, I, 52, 54, and 58; Brendan, I, 101; Cainnicus, I, 156; Carthagus, I, 171; Ciaranus, I, 232; Colman, I, 261; Boecius, I, 87; Comgallus, II, 14; Declan, II, 44; Fechin, II, 77; Finan, II, 91; and Ruadan, II, 249.

Petits Boll.: Fritz, I, 641; Jean de Réome, II, 77; William Firmat, III, 62; Agnes of Monte Pulciano, IV, 548; Isidore, V, 433; Germier, V, 573; Ours, VII, 115; Rumold, VII, 583; Baudry, IX, 413; Ansery, X, 549; Eustachius of Flay, X, 561; Rouin, XI, 166; and Lambert, XI, 173.

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Horstmann: Alban, I, 33; Anselm, I, 64; Benignus, I, 112; Columba, I, 201; Cuthbert, I, 217; Dunstan, I, 284; Eanswida, I, 298; Edward, King, I, 350; Etheldreda, I, 425; Gildas, I, 469; Gudwalus, I, 501; Justinianus, II, 94; Juthwara, II, 99; Kenelm, II, 112; Machutus, II, 152; Melorus, II, 184; Modwenna, II, 208; Ositha, II, 235; Petrocus, II, 317; Sampson, II, 354; Walstan, II, 414; Wenefrede, II, 417; Willibrord, II, 449; and Withburga, II, 469.

Budge: Michael Archangel, I, 34; John of Dailam, I, 169; Marhamnam, II, 375; Matthias, Apostle, III, 680; Minas, IV, 1001; Peter, IV, 1066; Simon Stylites, IV, 1187.

A. le Grand: Jaoua, p. 54; Guennolé, p. 63; Hervé, p. 238; Méen, p. 247; Goulven, p. 277; Armel (Arzel), p. 384; Maurand, p. 526; Goeznou, p. 541; Guen-ael, p. 557; Maudez, p. 608; Tugduval, p. 673; Corentin, p. 684; Josse (Judoc), p. 700; Colomban, p. 766, and Jacut, p. 774. See also, Ninian, Pinkerton, *Scottish Saints*, I, 33.

2. Rees, *Cambro British Saints*, p. 240.

3. *AASS*, June, V, 149, col. 2. See also, *AASS:* Canute, Jan., I, 400, col. 1; Agrippanus, Feb., I, 205, col. 1; Chrysolius, Feb., II, 12, col. 2; Leo, Mar., I, 95, col. 2; Guignerus, Mar., III, 458, col. 2; and Angelus, May, II, 833, col. 1.

4. *AASS*, Oct., VIII, 354, col. 2.

5. Budge, III, 754.

6. Plummer, II, 65.

7. *AASS*, Oct., XI, 638, col. 2.

8. *AASS*, July, IV, 42, col. 2.

9. *Surtees Society*, I, 65.

10. *AASS*, July, I, 65, col. 1.

11. Rees, *Cambro British Saints*, p. 105. See also, Columba, Pinkerton, *Scottish Saints*, I, 136.

12. A. le Grand, p. 21.
13. *Petits Boll.*, V, 457.
14. *AASS*, Oct., XIII, 418, col. 1. See also Nunilone and Alodia, Oct., IX, 639, col. 1.
15. Plummer, I, 225.
16. Rees, p. 108. See also, Gonzalve d'Amaranthe, *Petits Boll.*, I, 226.
17. Plummer, I, 198.
18. See Plummer, I, ci, and *Revue Celtique*, X, 50.
19. Rees, p. 28.
20. Baring-Gould and Fisher, *Lives of British Saints*, II, 389.
21. See R. Chambers, *The Book of Days* (London, n.d.), II, 7.
22. Baring-Gould, Buduc, XV, 122.
23. *AASS:* Leucius, Jan., I, 672, col. 2; Victorian, Jan., I, 739, col. 1; Epiphanius, Jan., II, 380, col. 2; Polycarp, Jan., II, 701, col. 2; James, Hermit, Jan., II, 869, col. 1; Margarita, Jan., II, 904, col. 1; Peter Thomasius, Jan., II, 996, col. 1; Ursus, Feb., I, 99, col. 1; Praecordius, Feb., I, 197, col. 2; Calamanda, Feb., I, 659, col. 2; Parthenius, Feb., II, 42, col. 1; Cuthman, Feb., II, 198, col. 1; Valentinus, Feb., II, 760, col. 2; Donatus, Feb., III, 9, col. 1; Eusebius, Mar., I, 385, col. 2; Veremundus, Mar., I, 798, col. 1; Heribertus, Mar., II, 471, col. 1; Proculus, Mar., III, 454, col. 2; Pontius, Mar., III, 683, col. 2; John Climacus, Mar., III, 837, col. 2; Renovatus, Mar., III, 909, col. 1; Isidore, Apr., I, 362, col. 1; William, Apr., I, 385, col. 2; Vincent Ferrerius, Apr., I, 506, col. 2; Ursmarus, Apr., II, 566, col. 1; Anselm, Apr., II, 889, col. 2; Theodorus, Apr., III, 36, col. 1; Adelbertus, Apr., III, 200, col. 2; Franca, Apr., III, 404, col. 2; Indaletius, Apr., III, 725, col. 1; Donatus, Apr., III, 765, col. 1; Hoyldis, Apr., III, 774, col. 2; Evermarus, May, I, 135, col. 2; Gregory, May, I, 535, col. 1; Angelus, May, II, 71, col. 1; John of Beverly, May, II, 175, col. 1; Solongia, May, II, 593, col. 1; Mirus, May, II, 606, col. 1; Isidore, May, III, 518, col. 1; Honoratus, May, III, 614, col. 1; Augustine, May, VI, 443, col. 1; Eneconis, June, I, 123, col. 1; Marcellinus, June, I, 208, col. 2; Adam, June, I, 338, col. 1; Francis, Hermit, June, I, 555, col. 1; Gudwalus, June, I, 746, col. 1; Eustadiola, June, II, 134, col. 1; Columba, June, II, 189, col. 1; Maurinus, June, II, 282, col. 1; Bernardus, June, II, 1087, col. 2; Verolus, June, III, 386, col. 1; Maxentius, June, V, 170, col. 1; Severus, July, II, 326, col. 2; Angela, July, II, 358, col. 2; Turianus, July, III, 621, col. 1; Peter, Bishop, Aug., I, 193, col. 2; Amadeus, Aug., II, 601, col. 1; Elia, Aug., III, 503, col. 2; Helena, Aug., III, 618, col. 1; Dado, Aug., IV, 807, col. 2; Theodoric, Aug., IV, 860, col. 1; Caesarius, Aug., VI, 68, col. 1; Agricolus, Sept., I, 454, col. 2; Mansuetus, Sept., I, 648, col. 2; Remaclus, Sept., I, 724, col. 2; Bertinus, Sept., II, 617, col. 2; Gandolphus, Sept., V, 726, col. 1; Germana, Oct., I, 33, col. 2; Palladius, Oct., III, 925, col. 1; Pipio, Oct., III, 965, col. 1; Ludovicus, Oct., V, 386, col. 1; Nigasius, Oct., V, 557, col. 2; Alexander, Oct., V, 824, col. 1; Bercharius, Oct., VII, 1030, col. 1; Gaudericus, Oct., VII, 1115, col. 2; Solina, Oct., VIII, 12, col. 2; Peter of Alcantara, Oct., VIII, 740, col. 1; Anatolius, Oct., IX, 313, col. 1; Nunilone and Alodia, Oct., IX, 639, col. 1; Severinus, Oct., X, 62, col. 1; Luglius and Luglianus, Oct., X, 116, col. 2; Fructis and Valentinus, Oct., XI, 696, col. 1; Eusebia,

Oct., XII, 817, col. 2; Vincentius, Sabina, and Christeta, Oct., XII, 204, col. 2; Hubert, Nov., I, 799, col. 2; Pirminius, Nov., II, 1, 28, col. 1; Odrada, Nov., II, 1, 62, col. 2; Winnocus, Nov., III, 283, col. 1; Godefridus, Nov., III, 915, col. 1; and Martyrianus, Nov., IV, 466, col. 2. See also, Peter of Oxford, *Analecta Bollandiana*, IV, 25; Audoen, *ibid.*, V, 97; Columba, Pinkerton, *op. cit.*, I, 68, and 170; Gudwalus, Horstmann, I, 504; Machutus, II, 154; Porphyre, *Petits Boll.*, III, 36; 'Azkin, Budge, I, 276; Marcarius, *ibid.*, III, 858; and Epiphanius, *ibid.*, III, 898.

24. See *AASS:* Genoveva, Jan., I, 142, col. 2; Brigida, Feb., I, 169, col. 2; Bertulph, Feb., I, 679, col. 2 and 686, col. 2; Andrew Galleranis, Mar., III, 53, col. 2; Ludgerus, Mar., III, 661, col. 1; Vincent Ferrerius, Apr., I, 506, col, 2; Theodorus, Apr., III, 44, col. 2; Richarius, Apr., III, 461, col. 2; Philipp, May, I, 425, col. 2; Maurelius, May, II, 156, col. 1; Bernardinus, May, V, 267*, col. 2; Adelbert, June, V, 107, col. 1; Agilus, Aug., VI, 585, col. 2; Piatus, Oct., I, 10, col. 2; Gaudericus, Oct., VII, 1119, col. 1; Thomas Heliae, Oct., VIII, 611, col. 1; Peter of Alcantara, Oct., VIII, 695, col. 2; John the Good, Oct., IX, 752, col. 2; Meliavus, Oct., XI, 944, col. 1; Namatius, Oct., XII, 256, col. 1; Claudius, Oct., XIII, 294, col. 2; Joannicius, Nov., II, 1, 352, col. 2; and Florentius, Nov., III, 402, col. 1. See also, Macarius, Budge, III, 858, and Columbanus, Horstmann, I, 208.

25. See *AASS:* Oct., X, 451, col. 2. See also, *AASS:* Marius, Jan., II, 775, col. 1; Francisca, Mar., II, 94*, col. 2; John Pulsanen, June, IV, 50, col. 2; Mary Oigniac, June, IV, 669, col. 2; Aredius, Aug., V, 185, col. 1; Licerius, Aug., VI, 47, col. 2; Cerbonius, Oct., V, 100, col. 2; Seraphinus, Oct., VI, 147, col. 1 and 153, col. 2; Ursula, Oct., IX, 180, col. 2; Donatus, Oct., IX, 658, col. 1; Bertrandus and Caubertus, Oct., XIII, 140, col. 2; Foillanus, Oct., XIII, 437, col. 1; and Joanna, Nov., IV, 283, col. 1. See also, Gudwalus, Horstmann, I, 502; Petrocus, *ibid.*, II, 319; Eusebius and Pontian, *Analecta Bollandiana*, II, 370; Emmerammus, *ibid.*, VIII, 244; Zite, *Petits Boll.*, V, 52; Agile, *ibid.*, X, 352; Barsoma, Budge, II, 608; and Moling, Plummer, II, 198.

26. A. le Grand, p. 48.

27. *AASS*, Apr., III, 605, col. 1.

28. *AASS:* Cuthbert, Mar., III, 141, col. 2; Caradoc, Apr., II, 151, col. 1; Anthony of Padua, June, II, 727, col. 1; Leo, July, III, 461, col. 1; and Magnericus, July, VI, 190, col. 1.

29. J. Gielmans, *De. Cod.*, p. 110.

30. Plummer, I, 37. See also, Albeus, Plummer, I, 50; Geneviève, *Petits Boll.*, I, 99; and Clotilde, *ibid.*, VI, 425.

31. Plummer, I, 158.

32. See Boecius, Plummer, I, 89, Comgallus, II, 5; Lasrianus, II, 138; Bernard, *AASS*, Apr., II, 677, col. 2; Servatius, May, III, 217, col. 1; Francis, Hermit, June, I, 555, col. 1; Aigulphus, Sept., I, 759, col. 1; and Kentigern, Pinkerton, *Scottish Saints*, II, 73.

33. *AASS*, Jan., I, 48, col. 1, and Plummer, I, 50. In the legend of Walter, *AASS*, May, II, 703, col. 2, it rained fish.

34. See *AASS:* Odilon, Jan., I, 75, col. 1; Rogerius, Jan., I, 184, col. 1; David, Mar., I, 43, col. 2; Baltherus and Bilfridus, Mar., I, 450, col. 1;

Coleta, Mar., I, 566, col. 1; Finian, Mar., II, 446, col. 1; Fructuosus, Apr., II, 434, col. 1; Serenicus, May, II, 164, col. 2; Humilitatis, May, V, 212, col. 1; Columba, June, II, 215, col. 2; and Moling, June, III, 409, col. 2. See Abban, Plummer, I, 25, Ciaranus, I, 209; Maedoc, II, 145; Cronan, II, 30; Cadoc, Rees, *Cambro British Saints,* p. 39; Aidus, *ibid.*, p. 235; Ninian, Pinkerton, *Scottish Saints,* I, 31, Sérénic and Séréne, *Petits Boll.*, V, 377; Ubald, *ibid.*, V, 578; Felix of Rhuys, A. le Grand, p. 93; and Columba, Horstmann, I, 201.

35. *Surtees Society,* I, 212.

36. *AASS:* Rogerius, Jan., I, 183, col. 1; Brigida, Feb., I, 159, col. 2; William, Hermit, Feb., II, 497, col. 1; Francisca, Mar., II, 94*, col. 2; Anthony of Florence, May I, 341, col. 2; Comgallus, May, II, 587, col. 2; Bona, May, VII, 150, col. 1; Nicholas, June, I, 241, col. 1; Claudius, June, I, 656, col. 2; Anthony of Padua, June, II, 717, col. 1; Udalricus, July, II, 114, col. 2; Germanus, July, VII, 301, col. 2; Gebhard, Aug., VI, 119, col. 1; and Simpertus, Oct., VI, 248, col. 1. See also, Aidus, Rees, p. 247, and Maedoc, Plummer, II, 159.

37. *AASS:* Fausta, Jan., I, 1092, col. 1; Brigida, Feb., I, 159, col. 2; Attracta, Feb., II, 299, col. 2; Georgius, Feb., III, 278, col. 2; Fridolinus, Mar., I, 439, col. 2; Philippus, Apr., III, 405, col. 2; Serenicus, May, II, 164, col. 1; Carthacus, May, III, 377, col. 2; Conus, May, VII, 8, col. 2; Fantinus, July, V, 559, col. 1; Peter of Alcantara, Oct., VIII, 675, col. 2; Ursula, Oct., IX, 181, col. 1; Spanus, Oct., XI, 579, col. 2; and Leonard, Nov., III, 158, col. 2. See also, Abban, Plummer, I, 22; Cainnicus, I, 153; Carthagus, I, 196; Colman, I, 263; Declan, II, 43; Gerald, II, 112; Yves, A. le Grand, p. 170; Martin, *ibid.*, p. 531; Alban, Horstmann, I, 33; Carodoc, I, 176; Erkenwold, I, 394; Modwenna, II, 211; Winwaloeus, II, 462; Wulfran, *Petits Boll.*, III, 544; Zenon, IV, 351; Marcellin, IV, 533; Thorette, V, 211; Ange, V, 342; Sérénic and Séréne, V, 376; Germaine Cousin, VII, 46; Cuthbert, *Surtees Society*, I, 18; Servan, Pinkerton, *Scottish Saints,* II, 121; Mar Pethion, *Analecta Bollandiana*, VII, 20; Winwaloe, *ibid.*, VII, 218; and Cadoc, Rees, *Cambro British Saints,* p. 61.

38. *AASS:* Odilo, Jan., I, 73, col. 1; Maurus, Jan., I, 1041, col. 1; Patroclus, Jan., II, 344, col. 2, and 346, col. 2; Sophia, Jan., II, 605, col. 1; Thyrsus, Jan., II, 814, col. 1; Sabinian, Jan., II, 940, col. 2; Laurentius, Feb., I, 294, col. 1; Agatha Hildegarde, Feb., I, 722, col. 1; Austrebertha, Feb., II, 420, col. 2; Winwaloeus, Mar., 1, 252, col. 2; Wulfrannus, Mar., III, 145, col. 1; Benedict, Mar., III, 280, col. 1; Fructuosus Apr., II, 432, col. 1; Luchesius, Apr., III, 605, col. 2; Eutropius, Apr., III, 737, col. 1; Comgallus, May, II, 586, col. 2; Angellus, May, II, 816, col. 1; Mary May, III, 553, col. 2; Augustine of Canterbury, May, VI, 393, col. 1; Coemgenus, June, I, 317, col. 1; Gudwalus, June, I, 733, col. 2; Benno, June, III, 169, col. 2; Bessario, June, III, 301, col. 1; Moling, June, III, 409, col. 1; John of Pulsanen, June, IV, 50, col. 2; Stephan, July, III, 561, col. 2; Lugidius, Aug., I, 351, col. 1; Elia, Aug., III, 503, col. 2; Sebaldus, Aug., III, 771, col. 2; Menna, Oct., II, 155, col. 2; Ammon Oct., II, 417, col. 1; Placidus and Eutychius, Oct., III, 86, col. 1; Ludovicus, Oct., V, 386, col. 1; Veranus, Oct., VIII, 473, col. 2; Foillanus, Oct., XIII, 407, col. 2; Severus, Nov., I, 222, col. 1; Joannicius, Nov., II, 1, 409, col. 2; and

Guethenocus and Jacutus, Nov., III, 99, col. 2. See also, Hamon, *Analecta Bollandiana*, II, 531; Runan, *ibid.*, XVII, 163; Walstan, Horstmann, II, 414; Birinus, *ibid.*, I, 118; Abban, Plummer, I, 9; Aedus, I, 41; Cainnicus, I, 167; Coemgenus, I, 244; Comgallus, II, 15; Maedoc, II, 147 and 156; Moling, II, 192; Molua, II, 212; Aldegonde, *Petits Boll.*, II, 130; Fursy, I, 401; Germain d'Ecosse, V, 260; Convoyon, A. le Grand, p. 4; Guennolé, *ibid.*, p. 61; Sané, *ibid.*, p. 81; Aidus, Rees, *Cambro British Saints*, p. 234; Abba Joseph, Budge, III, 911; and Mark, IV, 1044.

39. Plummer, II, 18.

40. Budge, *History of the Virgin Mary*, p. 63.

41. Rees, *Cambro British Saints*, p. 132.

42. *Ibid.*, p. 238 and p. 245. See Maedoc, Plummer, II, 144.

43. *Petits Boll.*, IX, 610.

44. *Petits Boll.*, III, 544.

45. *AASS*, Oct., VIII, 743, col. 1.

46. *AASS:* Severinus, Jan., I, 490, col. 1; Margarita of Hungary, Jan., II, 904, col. 1; Verdiana, Feb., I, 262, col. 2; Ursus, Feb., I, 937, col. 2; Benedict, Mar, III, 329, col. 2; Zeno, Apr. II, 71, col. 2; Leo, Apr., II, 657, col. 2; Marcellinus, Apr., II, 753, col. 2; Theodorus, Apr., III, 44, col. 1; Genius, May, I, 385, col. 1; Godehardus, May, I, 527, col. 2; Dominicus, May, III, 170, col. 2; Theodorus, May, IV, 330, col. 2; Joachim, May, VII, 115, col. 2; Claudius, June, I, 656, col. 2; Colman, June, II, 27, col. 1; Moduenna, July, II, 303, col. 1; Amalberga, July, III, 98, col. 1; Bertholdus, July, VI, 480, col. 2; Verena, Sept., I, 170, col. 2; Leodegarius, Oct., I, 480, col. 2; Conrad, Nov., I, 413, col. 1; and Ermengaudus, Nov., II, 1, 84, col. 1. See also, Valeria, *Analecta Bollandiana*, VIII, 279; John, Budge, *Contending of the Apostles*, p. 504; Colman, Plummer, I, 267; Gregory Thaumaturgus, Surius, XI, 561; and Colomban, A. le Grand, p. 767.

47. *AASS*, Feb., I, 171, col. 2.

48. *AASS*, Adelelmus, Jan., II, 1059, col. 2 and Attala, Mar., II, 44, col. 1.

49. *AASS*, Jan., II, 963, col. 1. See also, Gombert and Berthe, *Petits Boll.*, V, 199; Attale, *ibid.*, III, 341; Mochua, *AASS*, Jan., I, 48, col. 1; Michael, *ibid.*, Sept., VIII, 46, col. 1; and Modwenna, Horstmann, II, 205.

50. *AASS*, June, IV, 153, col. 2. See Ladimadyos, Budge, IV, 1161.

51. Plummer, I, 40. See Gregory, Thaumaturgus, Surius, XI, 561.

52. *AASS*, Nov., III, 135, col. 2. See also, Lasreanus, *AASS*, Apr., II, 547, col. 1.

53. *AASS*, Feb., I, 781, col. 1.

54. *Petits Boll.*, V, 432. See also, John Nepomuck, *Petits Boll.*, V, 600; and Jean de Saint-Facond, *ibid.*, VI, 549.

55. Abba Aaron, Budge, III, 920.

56. Plummer, I, Introduction, cxlviii.

57. *AASS*, June, I, 732, col. 2.

58. Rees, *Cambro British Saints*, p. 168. See also, Declan, *AASS*, July, V, 600, col. 1; and Paul of Leon, A. le Grand, p. 98.

59. Plummer, *Miscellanea*, p. 57.

60. *AASS*, May, VII, 23, col. 2.

61. Rees, *Cambro British Saints,* p. 236. See also, Caradoc, *AASS,* Apr., II, 152, col. 2; Germanus, July, VII, 296, col. 2; Lugidius, Aug., I, 344, col. 2; Colman, Oct., VI, 350, col. 2, and 359, col. 1; Macutes (Machutus), Horstmann, II, 149; and Albeus, Plummer, I, 63.

62. *AASS,* Aug., III, 456, col. 2.

63. *Petits Boll.,* IV, 624. See also, Benedict, *AASS,* Mar., III, 279, col. 2; and Goar, July, II, 341, col. 2.

64. A. le Grand, p. 529. See Guennolé *ibid.,* p. 63, and Baring-Gould and Fisher, *Lives of the British Saints,* II, 278.

65. *AASS,* Oct., I, 610 ff., and A. le Grand, p. 172.

66. Rees, p. 51.

67. *AASS,* Jan., II, 998, col. 1. See also, Peter Martyr, *AASS,* Apr., III, 696, col. 1.

68. *AASS,* Feb., I, 813, col. 2.

69. *AASS,* July, VI, 315, col. 2. Beda Jr. was a dispeller of fog. See *AASS,* Apr., I, 872, col. 1; Geremarus produced a fog of a rosy color, *AASS,* Sept., VI, 703, col. 1.

70. *AASS,* July, II, 144, col. 2. See also, Humilitatis, *AASS,* May, V, 211, col. 2.

71. *AASS,* Jan., II, 27, col. 2.

72. Gregory of Tours, *De Gloria Martyrum,* Bk. I, c. 69. Told of Genesius.

73. Gregory of Tours, *Vitae Patrum,* chap. 18: De Urso et Leobatio.

74. Budge, *History of the Virgin Mary,* p. 75.

75. *AASS,* Apr., I, 176, col. 1.

76. Peter of Alexandria, Budge, I, 301.

77. Gregory of Tours, *De Gloria Martyrum,* Bk. I, c. 88.

78. Budge, I, 305.

79. A. le Grand, p. 22.

80. *Ibid.,* p. 21.

81. Baring-Gould, XIII, 338.

82. Roger of Wendover, *Flowers of History* (Bohn) under 1170 A.D.

83. Baring-Gould, XIII, 338.

84. Plummer, I, 220.

85. *The Lives of English Saints,* VI, 180.

86. Baring-Gould, XI, 53.

87. *AASS:* Euthymius, Jan., II, 322, col. 2; Reverianus, June, I, 41, col. 2; Fortunatus, June, II, 109, col. 2; Ragnebertus, June, II, 696, col. 1; Glodesinde, July, VI, 221, col. 1; Candida, Sept., II, 230, col. 1; John Salernitani, Sept., III, 635, col. 1; and Gall, Oct., VII, 905, col. 1.

88. *AASS,* Oct., II, 302, col. 1.

89. *AASS:* Matrona, Mar., II, 398, col. 2; Zita, Apr., III, 508, col. 1; Igo, Sept., III, 303, col. 2; and Peter, Canon, Sept., III, 478, col. 2.

90. *AASS,* Oct., VII, 368, col. 2.

91. *AASS,* De Sanctis Martyribus Ebbekesdorpiensibus, Feb., I, 315, col. 1.

92. Colman, Plummer, I, 271. See also, *AASS,* Godeleva, July, II, 440, col. 1.

93. *Analecta Bollandiana,* XI, 63.

94. *AASS:* Eutychius, Apr., I, 562, col. 2; Lidwige, Apr., II, 283, col. 2; Luchesius, Apr., III, 608, col. 1; Paschal, May, IV, 62, col. 1; Ives (Yvo), May, IV, 601, col. 1; James, May, VII, 472, col. 1; Ludovicus, Oct., V, 365, col. 1; and Seraphinus, Oct., VI, 146, col. 2. See Francis Assisi, *Analecta Bollandiana*, XVIII, 169, and Lukardis, *ibid.*, XVIII, 318.

3. Earth

1. "Folklore of the Uncorrupted Body," *Journal of American Folklore*, XLVIII, 374-378.

2. *AASS:* Apr., III, 432, col. 2; Pamphilus, Apr., III, 584, col. 2, one hundred years; Bertha, May, I, 114, col. 2, one hundred years; Castora, June, II, 1007, col. 1, one hundred years; Conrad, Feb., III, 160, col. 1, one hundred thirty-four years; Humbert, Mar., III, one hundred fifty-three years; Angilbertus, Feb., III, 100, col. 2, one hundred sixty years; Nicolaus, Aug., III, 515, col. 1, three hundred thirty-six years; Sabba, Jan., I, 982, col. 1, three hundred fifty years; and Fulcrannus, Feb., II, 711, col. 1.

3. *AASS:* Gregory, Bishop of Lingonen, Jan., I, 169, col. 2; Edward Confessor, Jan., I, 303, col. 2; Laurence Justinian, Jan., I, 563, col. 1; Odo, Jan., I, 979, col. 1; Furseus, Jan., II, 44, col. 1; Gaudentius, Jan., II, 421, col. 1; Julian, Jan., II, 896, col. 1; Sigesbert, Feb., I, 237, col. 2; Wereburga, Feb., I, 389, col. 2; Joanna, Feb., I, 581, col. 1; Amandus, Feb., I, 892, col. 1; Romualdus, Feb., II, 123, col. 2; Antonius of Stroncone, Feb., II, 147, col. 1; Arnaldus, Feb., II, 501, col. 2; Christina, Feb., II, 801, col. 1; Charles the Good, Mar., I, 177, col. 1; Drausius, Mar., I, 409, col. 2; Marcianus, Mar., I, 422, col. 2; Oldegarius, Mar., I, 495, col. 1; Coleta, Mar., I, 580, col. 2, and 616, col. 2; Thomas Aquinus, Mar., I, 671, col. 2; Duthacus, Mar., I, 800, col. 2; John of God, Mar., I, 833, col. 2; Francisca, Mar., II, 99*, col. 2; Catharine Bononiensi, Mar., II, *34, col. 1; Andrea, Mar., II, 49, col. 1; Rudericus and Salomon, Mar., II, 331, col. 1; Gertrude, Mar., II, 608, col. 1; Sibyllina, Mar., III, 67, col. 1; Cuthbert, Mar., III, 137, col. 2; Wulfrannus, Mar., III, 148, col. 2; Ambrose, Mar., III, 195, col. 1; Benedict, Mar., III, 362, col. 1 and 365, col. 2; Francis of Paula, Apr., I, 160, col. 1; Eutychius, Apr., I, 557, col. 1; Catharine, Apr., I, 652, col. 2; Hermann Joseph, Apr., I, 712, col. 1; Ursulina, Apr., I, 735, col. 2; Martin, Apr., I, 807, col. 2; Ida, Apr., II, 146, col. 2; Caradoc, Apr., II, 152, col. 2; Benedict, Apr., II, 263, col. 1; Lidwige, Apr., II, 267, col. 2; John of Castro Villari, Apr., II, 474, col. 1; Eberhard, Apr., II, 503, col. 2; Idesbaldus, Apr., II, 589, col. 1; James of Oldo, Apr., II, 605, col. 2; Andrea, Apr., II, 612, col. 2; Elphege, Apr., II, 640, col. 2; Zita, Apr., III, 499, col. 1; James, Apr., III, 527, col. 2; Mafalda, May, I, 766, col. 1; Bonizella, May, II, 122, col. 1; Gerard, May, III, 246, col. 1; Isidore, May, III, 517, col. 2; Francis, May, III, 657, col. 2; Paschal, May, IV, 95, col. 2; Merolilanus, May, IV, 185, col. 1; William, Hermit, May, IV, 203, col. 1; Caraunus, May, VI, 753, col. 2; Maximinus, May, VII, 32, col. 2; Andrew of Chio, May, VII, 187, col. 2; Ferdinand III, May, VII, 381, col. 2; John, Martyr, June, I, 264, col. 2; Claudius, June, I, 645, col. 2; Vincent, June, II, 168, col. 1;

Margarita of Scotland, June, II, 335, col. 2; Henry Baucenensis, June, II, 391, col. 2; Triphyllius, June, II, 684, col. 1; Tarasia and Sancia, June, III, 501, col. 2; Osanna, June, III, 671, col. 2; Etheldreda, June, IV, 512, col. 1; Aloysius, June, IV, 848, col. 1; Elisabeth of Hungary, July, II, 208, col. 2; Edelburga, July, II, 481, col. 2; Joanna, July, II, 734, col. 2; Wandregisilus, July, V, 292, col. 2; Glodesinde, July, VI, 205, col. 2; William, July, VII, 124, col. 2; Walthenus, Aug., I, 276, col. 1; Myronis, Aug., II, 343, col. 2; Martyrs of Constantinople, Aug., II, 446, col. 1; Athanasia, Aug., III, 174, col. 1; James Mevanatis, Aug., IV, 732, col. 2; Dado, Aug., IV, 824, col. 1; Villana, Aug., V, 868, col. 1; Rose of Peru, Aug., V, 987, col. 2; Elisabeth, Aug., VI, 803, col. 2; Regulus, Sept., I, 238, col. 2; Juliana, Sept., I, 316, col. 2; Godegrandus, Sept., I, 769, col. 2; Rosa, Sept., II, 441, col. 1; Corbinianus, Sept., III, 295, col. 1; Seraphina, Sept., III, 321, col. 1; Adelphius, Sept., III, 830, col. 1; Maurilius, Sept., IV, 77, col. 1; Ludmilla, Sept., V, 362, col. 1; Editha, Sept., V, 370, col. 2; Thomas Villanova, Sept., V, 958, col. 2; Remigius, Oct., I, 161, col. 2; Magdalveius, Oct., II, 524, col. 1; Francis Confessor, Oct., II, 919, col. 2; Fides, Oct., III, 296, col. 1; Gereon, Oct., V, 55, col. 2; Ludovicus, Oct., V, 303, col. 2; Teresia, Oct., VII, 343, col. 1; Lullus, Oct., VII, 1090, col. 1; Felicis and Augebertus, Oct., VIII, 363, col. 2; Acca, Oct., VIII, 973, col. 2; Hilarion, Oct., IX, 406, col. 2; John the Good, Oct., IX, 738, col. 1; Simon, Oct., X, 883, col. 2; John Angelo Porro, Oct., X, 895, col. 1; Arduinus, Oct., XI, 655, col. 2; Bonaventura, Oct., XII, 158, col. 1; Bertrand, Oct., XIII, 920, col. 2; and Hubert, Nov., I, 804, col. 2. See also, *Analecta Bollandiana:* Ansbert, I, 190; Stanislai Kostkae, XIV, 315; Horstmann: Cuthbert, I, 238; Werburga, II, 424; Withburga, II, 469; Ulfhilde, II, 509; *Petits Boll.:* Felix of Bourges, I, 55; Trivier, I, 411; Julien of Cuença, II, 90; Oringa, II, 576; Casimir, III, 150; Paschal, V, 620; Germaine Cousin, VII, 47; A. le Grand: Josse, p. 701; Monsieur de Queriolet, 793; and Surius: Didacus, XI, 447; and Othmarus, XI, 514.

4. *AASS,* May, VI, 863, col. 2.

5. *AASS,* Feb., I, 722, col. 1; and Oct., I, 534, col. 2.

6. *AASS,* Feb., II, 837, col. 1.

7. Plummer, I, 43.

8. *AASS,* Apr., II, 546, col. 1; See also, *AASS:* Colman, June, II, 27, col. 2; and Greallanus, Nov., IV, 493, col. 2. See Horstmann, Cuthbert, I, 235.

9. Abba Matewas, Budge, II, 337. See Declan, *AASS,* July, V, 605, col. 2.

10. Plummer, I, 36.

11. Rees, *Cambro British Saints,* p. 42.

12. *Ibid.,* p. 193.

13. *AASS,* Mar., II, 547, col. 1. See 'Takla Haymanot, Budge, IV, 1243.

14. *AASS,* Senan, Mar., I, 766, col. 1.

15. Plummer, I, 93.

16. Horstmann, I, 376.

17. *AASS,* July, V, 606, col. 2.

18. See Budge: Julius, I, 81; Philotheus, II, 503; Alexandra, III, 808; and Susenyos, III, 836.

19. Gregory of Tours, *De Gloria Martyrum,* Bk. I, c. 89. See also, *AASS:* Domitianus, Feb., I, 702, col. 1; and Thyrsus, Jan., II, 821, col. 2.

20. *AASS,* Mar., I, 45, col. 2.

21. Plummer, II, 66.

22. *AASS,* Mar., II, 562, col. 1. Mochua made an island, *AASS,* Jan., I, 49, col. 1.

23. Baring-Gould, XIII, 337.

24. *AASS,* Thyrsus, Jan., II, 819, col. 2; Demetrius, Oct., IV, 172, col. 1; Maximus, Oct., XIII, 324, col. 1; and Theocritus, Budge, III, 712.

25. *AASS,* Francis Borgia, Oct., V, 235, col. 1; Hilarion, Oct., IX, 56, col. 2; Suranus, Jan., II, 606, col. 2; and Bartholomew, Aug., V, 64, col. 1.

26. *AASS,* Apr., II, 565, col. 1.

27. *AASS,* Feb., I, 620, col. 2.

4. Air

1. *AASS:* Clarus, Jan., I: 55, col. 1; Ephysius, Jan., I, 1000, col. 2; Bonitus, Jan., I, 1071, col. 1; Fausta, Jan., I, 1092, col. 2; Genulph, Jan., II, 91, col. 1; Exuperantius, Jan., II, 602, col. 1; Margarita of Hungary, Jan., II, 904, col. 1; Peter Thomasius, Jan., II, 1006, col. 1; Geminianus, Jan., II, 1098, col. 1; Rabanus Maurus, Feb., I, 516, col. 2; Domitian, Feb., I, 702, col. 2; Luca Junior, Feb., II, 95, col. 1; Romualdus, Feb., II, 116, col. 1; Scholastica, Feb., II, 403, col. 1; Georgius, Feb., III, 277, col. 2; Emeterius and Cededonius, Mar., I, 234, col. 2; Winwaloeus, Mar., I, 250, col. 2; Eusebius, Mar., I, 385, col. 1; Thomas Aquinus, Mar., I, 681, col. 2; John of God, Mar., I, 838, col. 2; Theophanis, Mar., II, 221, col. 2; Leobinus, Mar., II, 351, col. 2; Patrick, Mar., II, 549, col. 2; Salvator, Mar., II, 686, col. 2; Wulfrannus, Mar., III, 158, col. 1; Ambrose, Mar., III, 200, col. 1; Benedict, Mar., III, 286, col. 2; Aedelwaldus, Mar., III, 464, col. 1; Quirinus, Mar., III, 550, col. 2; Vincent Ferrara, Apr., I, 506, col. 1; Martin, Apr., I, 807, col. 1; Bernard, Apr., II, 229, col. 2; Peter Gonsalez, Apr., II, 395, col. 2; Hugo, Apr., II, 767, col. 2; Theodorus, Apr., III, 44, col. 1; Liberalis, Apr., III, 490, col. 1; Hugo, Apr., III, 641, col. 2; Peter, Martyr, Apr., III, 719, col. 1; Angelus, May, II, 78, col. 2; Cataldus, May, II, 573, col. 2; Philipp, May, III, 29, col. 1; Servatius, May, III, 224, col. 2; Ampelius, May, III, 366, col. 1. Ubaldus, May, III, 650, col. 1; John Parmensis, May, V, 180, col. 2; Columba Retinae, May, V, 336*, col. 1; Andrew Sali, May, VI, 17*, col. 2; Canionis, May, VI, 32, col. 1; Augustine, May, VI, 402, col. 2; Caraunus, May, VI, 750, col. 1; Maximinus, May, VII, 24, col. 2; Mathilda, May, VII, 443, col. 1; Marius, June, II, 124, col. 2; Columba ab Hiensi, June, II, 199, col. 2; Parisius, June, II, 485, col. 2; Maurus, June, III, 113, col. 1; Benno, June, III, 149, col. 1; Raynerius, June, III, 445, col. 2; Raymund, June, IV, 133, col. 1; Julian, June, IV, 143, col. 1; Leonorius, July, I, 125, col. 1; Wandregisilus, July, V, 298, col. 2; Fantinus, July, V, 566, col. 1; Lewinna, July, V, 617, col. 1; Francis Solano, July, V, 895, col. 1; Simeon, Monk, July, VI, 333, col. 2; Germanus, July, VII, 212, col. 1; Dominicus, Aug., I, 589, col. 2;

Cajetanus, Aug. II, 317, col. 1; Amadeus, Aug., II, 584, col. 1; Taurinus, Aug., II, 652, col. 2; Mamantis, Aug., III, 445, col. 1; Elia Jr., Aug., III, 497, col. 2; Auctore, Aug., IV, 53, col. 2; Philipp Benitii, Aug., IV, 713, col. 1; Caesarius, Aug., VI, 80, col. 1; Anthony Ripolani, Aug., VI, 537, col. 2; Aidan, Aug., VI, 692, col. 1; Raymund Nonnatus, Aug., VI, 770, col. 2; Regulus, Sept., I, 230, col. 1; Aegidius, Sept., I, 299, col. 2; Stephan, Sept., III, 192, col. 1; Nicolas Tolentino, Sept., III, 663, col. 2, 732, col. 1, and 736, col. 1; Sperandea, Sept., III, 909, col. 1; Venerius, Sept., IV, 117, col. 2; Ninian, Sept., V, 325, col. 2; Sequanus, Sept., VI, 40, col. 2; Emmerammus, Sept., VI, 500, col. 1; Lioba, Sept., VII, 766, col. 1; Remigius, Oct., I, 175, col. 1; Thomas of Cantilupe, Oct., I, 681, col. 2; Yvius, Oct., III, 405, col. 1; Cerbonius, Oct., V, 97, col. 1; Ludovicus, Oct., V, 325, col. 1; Marcianus, Oct., VIII, 834, col. 2; Luglius and Luglianus, Oct., X, 119, col. 1; Chrysanthus and Daria, Oct., XI, 468, col. 1; Bernwardus, Oct., XI, 1021, col. 1; Theuderius, Oct., XII, 842, col. 1. Foillanus, Oct., XIII, 420, col. 2; Angelo, Oct., XIII, 680, col. 2; Vulganius, Nov., I, 572, col. 1; Guenailus, Nov., I, 676, col. 2; Hubert, Nov., I, 820, col. 2; Malachia, Nov., II. 1, 151, col. 2; and Constantinus, Nov., IV, 628, col. 1. See also, Plummer: Albeus, I, 47; Finan, II, 92; *Analecta Bollandiana:* Vivianus, VIII, 273; Laurence of Dublin, XXXIII, 145; Horstmann: Columba, I, 201; Cuthbert, I, 218; Edmund, I, 320; and Pinkerton, *Scottish Saints,* Columba, I, 137.

2. *AASS,* Jan., I, 512, col. 2.

3. *Analecta Bollandiana,* III, 241.

4. *Petits Boll.,* III, 412.

5. A. le Grand, p. 283.

6. Rees, *Cambro British Saints,* p. 152. See Convoyon, A. le Grand, p. 6.

7. *The Lives of the English Saints,* VI, 101.

8. A. le Grand, p. 59.

9. Gregory of Tours, *De Virtutibus S. Martini,* Bk. I, c. 34.

10. Plummer, II, 212. See Abban, *AASS,* Oct., XII, 279, col. 2.

11. J. Gielemans, *De Cod.,* p. 111.

12. Plummer, I, 60. See Baring-Gould and Fisher, *Lives of the British Saints,* Cardec, II, 74.

13. Plummer, II, 208.

14. A. le Grand, p. 50.

15. *AASS,* Anthimus, May, II, 618, col. 1; Felix, Caxton, V, 78; and Justina, *ibid.,* V, 168.

16. Caxton, V, 75.

17. Budge, *History of the Virgin Mary,* p. 73.

18. *Analecta Bollandiana,* XVII, 330. Consult also, *AASS:* Margarita of Hungary, Jan., II, 901, col. 1; Oldegarius, Mar., I, 494, col. 1; Coleta, Mar., I, 548, col. 2 and 559, col. 1; Dodo, Mar., III, 852, col. 2; Hugo, Apr., II, 766, col. 1; Catharine of Sienna, Apr., III, 861, col. 2 and 901, col. 1; Anthony of Florence, May, I, 335, col. 2; Elisabeth of Hungary, May, II, 126, col. 1; Humiliana, May, IV, 396, col. 2; Andrew Sali, May, VI, 38*, col. 1; Bona, May, VII, 153, col. 2; Oliva, June, I, 339, col. 2; Ladislaius, June, V, 318, col. 1; Albert, Aug., II, 236, col. 1; Ludovicus,

Oct., V, 407, col. 1; Hilarus, Oct., XI, 638, col. 2; Angelo, Oct., XIII, 673, col. 1; Bonaventura, Oct., XII, 154, col. 1; and Joannicius, Nov., II. 1, 352, col. 2. See also, Brioc, *Analecta Bollandiana*, II, 167; Samuel, Budge, II, 367; Zared, *ibid.*, III, 877; Jean-Joseph de la Croix, *Petits Boll.*, III, 171; Mary of Egypt, Caxton, III, 106; Mary Magdalene, *ibid.*, IV, 83; and Thomas Aquinas, *ibid.*, VII, 156.

19. *AASS*, Sept., V, 1021, col. 1.

20. *AASS*, Oct., XIII, 890, col. 1.

21. *AASS*, Aug., II, 590, col. 1.

22. Caxton, IV, 105.

23. Budge, IV, 1056.

24. Marianne de Jésus, *Petits Boll.*, VI, 230.

25. *AASS*: May, I, 306, col. 2; Oct., VI, 330, col. 1; and Oct., VII, 907, col. 1.

26. *AASS*: Sept., I, 723, col. 1. See also, Ida, *ibid.*, Sept., II, 268, col. 1; and Arnulph, July, IV, 439, col. 2.

27. Caxton, VII, 169.

28. *AASS:* Gudila, Jan., I, 517, col. 1; Evermodus, Feb., III, 49, col. 2; Quirinus, Mar., III, 550, col. 2; and Hubert, Nov., I, 845, col. 1. See Lukardis, *Analecta Bollandiana*, XVIII, 313.

29. *AASS*, Benedict, Mar., III, 291, col. 2; Conrad, June, I, 132, col. 2; and Peter Célestin, *Petits Boll.*, VI, 23.

30. Budge, *History of the Virgin Mary*, p. 92.

31. *De Gloria Confessorum*, Bk. I, c. 52.

32. Plummer, I, 36, and Horstmann, I, 394.

33. *AASS:* Honoratus, Jan., II, 32, col. 2; Robert Salentini, July, IV, 501, col. 2; Peter, Sept., III, 476, col. 1; Amatus, Sept., IV, 104, col. 1; Callistus, Oct., VI, 445, col. 2; and Amicus, Nov., II. 1, 102, col. 1; See Amé, *Petits Boll.*, XI, 72; and Gérard, *ibid.*, XI, 360.

34. *The Lives of English Saints*, XI, 277.

35. Baring-Gould, XV, 190.

36. Antoine, *Analecta Bollandiana*, XXXI, 441; Melius, Budge, III, 841; and 'Akra, Budge, IV, 1000.

37. Budge, III, 691.

38. Abba Shalusi, Budge, I, 106.

39. Budge, I, 239. See also, *AASS:* Genulph, Jan., II, 107, col. 1; Andrea Corsini, Jan., II, 1077, col. 1; and Stanislaw, May, I, 789, col. 2; also, Ethelwold, Horstmann, I, 436.

40. *AASS:* Verdiana, Feb., I, 261, col. 2; Alferius, Apr., II, 100, col. 2; Joachim, May, VII, 120, col. 1; Modoaldus, May, VII, 712, col. 2; Hrosnata, July, III, 810, col. 2; Robert Salentini, July, IV, 503, col. 1; Caesarius, Aug., VI, 83, col. 1; Amatus, Aug., VI, 727, col. 1; and Winnocus, Nov., III, 266, col. 2. See also, Prosperus, *Analecta Bollandiana*, XV, 218.

41. *AASS*, Feb., I, 164, col. 1. See also, James Venutus, *ibid.*, May, VII, 470, col. 1.

42. *AASS*, Feb., I, 719, col. 1. See Amantius, *AASS*, Nov., II, 1, 283, col. 1; and John of Beverly, Horstmann, II, 61.

43. Horstmann, I, 209.

44. *AASS*, May, II, 580, col. 2. See also, Boecius, Plummer, I, 94.

45. *AASS:* Drausius, Mar., I, 410, col. 1 and Caesarius, Aug., VI, 73, col. 1.

46. Budge, III, 910.

47. Plummer, II, 146.

48. *AASS*, Mar., II, 553, col. 2. See also, *AASS:* John, Hermit, Mar., III, 699, col. 2; Francis of Paula, Apr., I, 131, col. 1; Benedict, Apr., II, 257, col. 2; Landricus, Apr., II, 491, col. 1; Moling, June, III, 409, col. 1; and Rumwold, Nov., I, 687, col. 2. See also, Bénézet, *Petits Boll.*, IV, 396.

49. *AASS*, June, II, 1085, col. 1.

50. *AASS*, Apr., I, 131, col. 2, 132, col. 2, 133, col. 1, 134, col. 2, and 138, col. 1. See also, Brigida, *AASS*, Feb., I, 170, col. 2; John Gualberto, July, III, 353, col. 2; and Columbanus, A. le Grand, p. 767.

51. *AASS:* Conrad, Feb., III, 166, col. 2; Bernard, Apr., II, 681, col. 1; Bertarius and Atalenus, July, II, 323, col. 1; Arnulph, July, IV, 444, col. 2; Verena, Sept., I, 170, col. 2; and Thomas of Cantilupe, Oct., I, 608, col. 1. See also, Rumwold, Horstmann, II, 347; Melki, Budge, I, 6; and Samthanne, Plummer, II, 257.

52. *AASS*, Julian, Aug., VI, 186, col. 2.

53. A. le Grand, p. 147. See also, Clitaucus, Horstmann, I, 190; Aubin, A. le Grand, p. 50; and Herblon, *ibid.*, 661.

54. Baring-Gould, I, 145. See also, Antonin, *Petits Boll.*, V, 439.

55. Gregory of Tours, *Vitae Patrum*, c. 17.

56. *AASS:* Mochoemus, Mar., II, 286, col. 1; Ruadanus, Apr., II, 385, col. 2; and Carthacus, May, III, 387, col. 1. See also, Eanswida, Horstmann, I, 298; Cronan, Plummer, II, 29; and Philip, Apostle, Budge, I, 259.

57. Plummer, II, 257.

58. *Petits Boll.*, IV, 107.

59. Plummer, II, 143.

60. Budge, I, 170.

61. *AASS*, Sept., VI, 528, col. 1.

62. Rees, *Cambro British Saints*, p. 79.

63. *AASS*, July, IV, 501, col. 2.

64. Rees, *op. cit.*, p. 63.

65. Columba, *AASS*, June, II, 199, col. 2.

66. Ursula, *AASS*, Oct., IX, 242, col. 1.

67. Baring-Gould, XIII, 84.

NOTES TO CHAPTER III

THE SENSES

1. Sight

1. Plummer, I, 42. Consult also, Ciarunus, Plummer, I, 207; *AASS:* Urban, May, VI, 20, col. 2; Bona, May, VII, 153, col. 2; Vulmarus, July, V, 87, col. 2; Joannicius, Nov., II.. 1, 366, col. 2 and 413, col. 2; *Surtees Society*, I, 290 for a Cuthbert miracle; and a miracle of the Virgin. Budge, II, 636.

2. Plummer, II, 234.

3. Plummer, I, 253.

4. *AASS:* May, IV, 597, col. 2 and Mar., III, 746, col. 2.

5. See Veranus, *AASS*, Oct., VIII, 467, col. 2.

6. Phillip Nerii, *AASS*, May, VI, 651, col. 1.

7. Walburga, *AASS*, Feb., III, 570, col. 1.

8. *AASS*, Mar., I, 554, col. 2.

9. Plummer, I, 240. See also Baring-Gould, VI, 27.

10. Aelfric's *Saints' Lives*, I, 470.

11. Caxton, II, 150.

12. Richard Morris, *Legends of the Holy Rood*, *EETS*, Orig. Ser. 46, pp. 84-85.

13. *AASS:* Angela, Jan., I, 188 ff.; Veronica de Binasco, Jan., I, 887 ff.; Furseus, Jan., II, 36 ff.; Henry Susonis, Jan., II, 652, ff.; Aldegundis, Jan., II, 1036 ff.; Bonifacius, Feb., III, 157 ff.; Rudesindus, Mar., I, 109 ff.; Thomas Aquinas, Mar., I, 673 ff.; Catharine Bononiensis, Mar., II, 37* ff.; Francisca, Mar., II, 103* ff. where may be found 97 different visions. Mary de Malliaco, Mar., III, 756 ff.; Hermann Joseph, Apr., I, 692 ff.; Ida, Apr., II, 178 ff.; Lidwige, Apr., II, 288 ff.; Aegidius, Apr., III, 241 ff. and May, III, 411 ff.; Andrew Sali, May, VI, 18*, col. 1; Mary Magdalene de Pazzis, May, VI, 181 ff.; Bona, May, VII, 147 ff.; Baptista, May, VII, 496 ff.; Elisabeth Schonaugien, June, III, 610 ff.; Osanna, June, III, 691 ff.; Christina Stumbelensis, June, IV, 279 ff.; Joanna, July, II, 728 ff.; Christiana the Wonderful, July, V, 651 ff.; Margarita, Aug., V, 848 ff.; and Rose of Peru, Aug., V, 934 ff.

14. *AASS*, Sept., VIII, 13-16.

15. *AASS:* Ludovicus, Oct., V, 339, col. 1; Theresia, Oct., VII, 180, col. 2 and 542 ff., De Fabuloso S. Marcario Romano, Oct., X, 566 ff.; Benevenuta, Oct., XIII, 163 ff.; Dorothea, Oct., XIII, 579 ff.; Alpaide, Nov., II.1, 190 ff.; Helena, Nov., II.1, 514 ff.; and Benignus, Nov., IV, 160, col. 2. *Analecta Bollandiana:* Gilduin, I, 174; Germanus, II, 75-78; and Brioc, II, 170 and 186. The *Analecta*, XXII, 225 ff. has an important bibliography of vision literature, particularly for the Visio Monachi de Eynsham. See also, Hortsmann: Drithelm, I, 15-17; Furseus, I, 462-466; De Purgatorio Sancti Patricii, II, 293-299; De Penitentia Tundali, II,

299-312; Columba, Pinkerton, *Scottish Saints*, I, 55; Plummer: Abban, I, 29; Finan, II, 90; and Maedoc, II, 150; A. le Grand: Geldouin, p. 34; Guennolé, p. 63 and p. 65; Sasé, p. 83; and Felix of Rhuys, p. 94; *Petits Boll.:* Odilon, I, 36; Fursy, I, 402; Albéric, I, 631; Étienne de Muret, II, 384; Victor de Plancy, III, 41; Pierre de Vérone, V, 81; and Ozanne, VI, 136; Rees, *Cambro British Saints:* Aidus, p. 246 and p. 248; and Brendan, p. 251; etc.

16. *AASS:* Ephysius, Jan., I, 999, col. 1, cross in the air; Conrad, June, I, 131, col. 1, comet; Agilus, Aug., VI, 588, col. 1, various signs; Gauzlinus, Sept., III, 144, col. 1, cross appears on his clothes; Lambert, Sept., V, 615, col. 1, cross in the air; Felix, Oct., X, 628, col. 1, bloody moon; and Zita, Apr., III, 507, col. 2, star by day. The ancient chronicles are full of similar signs and portents. Consult Matthew of Westminster under the following years: 671, 788, 828, 1097, and 1198.

2. Sound

17. *AASS:* Amandus, Feb., I, 896, col. 1; Teliaus, Feb., II, 309, col. 1; Contardus, Apr., II, 449, col. 2; Ursmarus, Apr., II, 570, col. 2; Leo, Apr., II, 667, col. 2; Heliena, Apr., II, 762, col. 2; Aldebrandus, May, I, 160, col. 1; Isidore, May, III, 517, col. 2; Peter Caelestin, May, IV, 425, col. 1; William, Monk, May, VI, 820, col. 1; Dunstan, May, VII, 810, col. 2; Boniface, June, I, 472, col. 1; Theobaldus, June, I, 143, col. 1; Medardus, June, II, 80, col. 2; Jolus (Giolus), June, II, 254, col. 1; Henry Baucenensis, June, II, 373, col. 2; Gerlandus, June, III, 661, col. 2; Ericus, June, IV, 831, col. 2; Nevolonis, July, VI, 498, col. 2; Jeron, Aug., III, 479, col. 1; Remaclus, Sept., I, 708, col. 1; Irmgarde, Sept., II, 275, col. 2; Adelphius, Sept., III, 836, col. 2; Wenceslaus, Sept., VII, 843, col. 2; Ragenfreda, Oct., IV, 327, col. 1; Bernard, Confessor, Oct., VI, 628, col. 2; Donatus, Oct., IX, 656, col. 2; Juliana, Oct., X, 559, col. 2; Florentinus, Oct., X, 853, col. 1; John Angeli Porro, Oct., X, 902, col. 1; Fidelis, Oct., XII, 553, col. 2; Bernard, Oct., XII, 22, col. 2 and 100, col. 1; Guenailus, Nov., I, 677, col. 1; and Pirminius, Nov., II.1, 42, col. 2. See also, Conrad, *Petits Boll.*, II, 594; Les Martyrs d'Avignonet, *ibid.*, VI, 298; Ké (Kenan), A. le Grand, p. 561; Vitus and Modestus, Caxton, III, 224; Kenelm, *ibid.*, IV, 65. Aurea, Baring-Gould, XI, 67; and Willebold, *ibid.*, XIII, 62.

18. Rees, *Cambro British Saints*, p. 59.

19. Plummer, II, 170.

20. *AASS*, Sept., I, 258, col. 2.

21. *AASS:* May, II, 157, col. 1 and Sept., II, 763, col. 1.

22. Plummer, I, 218.

23. Robert, *Petits Boll.*, I, 119.

24. Pirminius, *AASS*, Nov., II.1, 44, col. 1. See also, Rigobert, *AASS*, Jan., I, 177, col. 2.

25. *Analecta Bollandiana*, XXXI, 72.

26. Rees, p. 238. See also, David II, *ibid.*, p. 133.

27. *Petits Boll.*, I, 403.

28. *AASS*, June VI, 1, 241, col. 2.

29. *AASS*, May, IV, 350, col. 2.

30. *AASS:* Genulph, Jan., II, 106, col. 2; Sigebert, Feb., I, 237, col. 1; Godegrandus, Sept., I, 771, col. 1; Aprus, Sept., V, 77, col. 2; Ermenfredus, Sept., VII, 118, col. 2; and Ludovicus, Oct., V, 353, col. 1. See Frobert, *Petits Boll.*, I, 224.

31. *AASS:* Furseus, Jan., II, 37, col. 1; Canionis, May, VI, 34, col. 2; Philipp Nerii, May, VI, 509, col. 2; Aloysius, June, IV, 1057, col., 2; Symeon, July, I, 168, col. 1; Agilus, Aug., VI, 586, col. 2; Lupus, Sept., I, 264, col. 1; Nicolas Tolentino, Sept., III, 655, col. 2; Nigasius, Oct., V, 557, col. 1; and Arduinus, Oct., XI, 654, col. 2.

32: *AASS:* Polycarp, Jan., II, 703, col. 1; Devota, Jan., II, 771; col. 1; Thyrsus, Jan., II, 820, col. 1; Coleta, Mar., I, 607, col. 1; Ambrose, Mar., III, 185, col. 1; Felix, Mar., III, 625, col. 1; William Politiensis, Apr., II, 473, col. 1; Ladislaw Jr., May, I, 597, col. 1; Dunstan, May, IV, 353, col. 2; Gudwalus, June, I, 733, col. 2; Sidronius, July, III, 182, col. 2; Roch, Aug., III, 405, col. 1; Maura, Sept., VI, 276, col. 2; and Salaberga, Sept., VI, 528, col. 2. See also, Columba, Horstmann, I, 200.

33. Ludovicus, *AASS*, Oct., V, 33, col. 1.

34. Blasius, *AASS*, Feb., I, 343, col. 2, and Germer, *Petits Boll.*, XI, 355.

35. Similian, A. le Grand, p. 231 and Fintan, Baring-Gould, II, 325.

36. *AASS*, Mar., III, 470, col. 2. See also, Stephen, Budge, I, 53.

37. Illidius and Leogontius, *AASS*, June, I, 427, col. 2; Patrick, *Analecta Bollandiana*, I, 579; and Melius, Budge, III, 841; and Budge, *History of the Virgin Mary*, p. 82.

38. Plummer, I, 192.

39. Samuel, Gabriel, and Simon, Budge, II, 404.

40. Makarawi, Budge, III, 665.

41. Paul de Trois-Chateau, *Petits Boll.*, II, 168; Aya, Baring-Gould, IV, 226; Lietbert, *ibid.*, VI, 317; and Caxton, IV, 202 and 204.

42. Plummer, I, 201. See also, Columba ab Hiensi, *AASS*, June, II, 209, col. 2.

43. *Petits Boll.*, IV, 225. See Columba, Pinkerton, *Scottish Saints*, I, 111.

44. *Petits Boll.*, VII, 567.

45. Germanus, *AASS*, July, VII, 214, col. 1.

46. Rees, p. 77. See also, Verona, *AASS*, Aug., VI, 528, col. 1.

47. *AASS*, Mar., I, 152, col. 2 and Budge, IV, 1063.

48. *AASS:* Cyricus and Julita, June, III, 32, col. 1; Montanus, June, III, 279, col. 2; Florentinus and Hilarius, Sept., VII, 421, col. 1; Leodegarius, Oct., I, 475, col. 1; Peter Damascenus, Oct., II, 494, col. 1; and Anna, Oct., XII, 915, col. 1.

49. Ursula, *AASS*, Oct., IX, 240, col. 2.

50. *AASS*, Oct., XIII, 414, col. 2. See Nicasius, Caxton, II, 137.

51. Cainicus, Plummer, I, 156; Cadoc, Rees, p. 338; Fremund, Horstmann, I, 454; Melorus, *ibid.*, II, 184; Solange, *Petits Boll.*, V, 429; John the Baptist, Budge, I, 10; Stephen, *ibid.*, I, 132; Mercurius, *ibid.*, I, 220, Stephen Falasi, *ibid.*, II, 563; Macarius, Caxton, II, 20; Edmund, *ibid.*, VI, 246; and Justus, Baring-Gould, XII, 473.

52. Baring-Gould, I, 473.

3. Smell

53. *AASS:* Clara Pisanae, Apr., II, 570, col. 2; Raynerius, June, III, 428, col. 2; and Ludovicus, Oct., V, 348, col. 2.

54. *AASS*, Aug., I, 343, col. 1 and Sept., V, 1028, col. 1.

55. *AASS*, Sept., III, 858, col. 1.

56. *AASS*, Nov., IV, 633, col. 1.

57. *AASS:* Martina, Jan., I, 14, col. 1 and Prisca, Jan., II, 185, col. 2.

58. *AASS:* Bernard, Aug., IV, 302, col. 1; Lupus, Sept., I, 264, col. 1; Amatus, Sept., IV, 130, col. 1; Gandolphus, Sept., V, 707, col. 2; Gerulphus, Sept. VI, 261, col. 1; Hedwig, Oct., VIII, 247, col. 2; and Bertholdus, Oct., IX, 413, col. 1. See also, Banafzez, Budge, I, 41.

59. *AASS:* Anthony of Florence, May, I, 343, col. 2; Kinga, July, V, 725, col. 2; Neot, July, VII, 325, col. 2; Dominicus, Aug., I, 557, col. 1; Priscus, Sept., I, 217, col. 2; Regulus, Sept., I, 238, col. 2; Piatus, Oct., I, 9, col. 2; Marcellinus, Oct., III, 31, col. 2; Matthew of Mantua, Oct., III, 252, col. 1; Seraphinus, Oct., VI, 148, col. 2 and 149 col. 1; Fortunata, Oct., VI, 452, col. 1; Teresia, Oct., VII, 343, col. 1; Gaudericus, Oct., VII, 1113, col. 1; Andrew in Crisi, Oct., VIII, 148, col. 1; Hilarion, Oct., IX, 37, col. 2; Foillanus, Oct., XIII, 406, col. 1; Quintin, Oct., XIII, 803, col. 2; and Ermengaudus, Nov., II.1, 84, col. 2. See also, Didacus, Surius, XI, 447.

60. *AASS:* Clarus, Jan., I, 56, col. 2; Quintin, Jan., I, 155, col. 2; Simon Stylites, Jan., I, 268, col. 1; Aemiliana, Jan., I, 288, col. 1; Erminoldus, Jan., I, 342, col. 2; Raimund de Pennaforti, Jan., I, 414, col. 2; Lucianus, Jan., I, 465, col. 2; Torphimus, Jan., I, 548, col. 1; Julian and Basilissa, Jan., I, 582, col. 1; Engelmarus, Jan., I, 977, col. 2; Odoricus, Jan., I, 985, col. 2; Maurus, Jan., I, 1057, col. 2; Marcellus, Jan., II, 13, col. 1; Merulus, Jan., II, 164, col. 2; Sebastian, Jan., II, 283, col. 1; Patroclus, Jan., II, 348, col. 2; Epiphanius, Jan., II, 379, col. 2; Meinrad, Jan., II, 384, col. 2; Vincent, Jan., II, 401, col. 2; Ulphia, Jan., II, 1124, col. 1; Bernard, Jan., II, 547, col. 1; Margarita Ravenna, Jan., II, 551, col. 1; Eusebia, Jan., II, 601, col. 1; Poppo, Jan., II, 650, col. 1; Polycarp, Jan., II, 704, col. 1; Lupus, Jan., II, 778, col. 2; Gamelbertus, Jan., II, 786, col. 2; Margarita of Hungary, Jan., II, 904, col. 2; Constantius, Jan., II, 931, col. 1; Severus, Feb., I, 193, col. 1; Sorus, Feb., I, 203, col. 2; Berlendis, Feb., I, 383, col. 2; Agatha, Feb., I, 618, col. 1 and 631, col. 2; Hadaloga, Feb., I, 956, col. 2; Tresanus, Feb., II, 55, col. 1; Stephan, Feb., II, 208, col. 1; Sabinus, Feb., II, 327, col. 1; Ansbert, Feb., II, 355, col. 1; Austrebertha, Feb., II, 427, col. 2; Ludan, Feb., II, 639, col. 1; Licinius, Feb. II, 682, col. 1; Haymo and Veremundi, Feb., II, 707, col. 1; Angilbertus, Feb., III, 101, col. 1; Conrad, Feb., III, 161, col. 1; Milburga, Feb., III, 391, col. 1; Celsus, Feb., III, 399, col. 2; Albinus, Mar., I, 55, col. 2; Charles the Good, Mar., I, 177, col. 2; Gervinus, Mar., I, 287, col. 2; Casimir, Mar., I, 355, col. 1; Virgilius, Mar., I, 403, col. 2; Drausius, Mar., I, 410, col. 2; Marcianus, Mar., I, 422, col. 2; Agnes of Bohemia, Mar., I, 512, col. 2; Thomas Aquinus, Mar., 1, 679, col. 1; Veremundus, Mar., I, 797, col. 2; Catharine Bononiensis, Mar., II, 41*, col. 1; Francisca, Mar., II, 99*, col. 2; Cyrillus and Methodius, Mar., II, 20*, col. 1; Vitalis, Mar., II, 32*, col. 2; Gregory,

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61. *AASS;* Juliana, Feb., II, 883, col. 2; Cataldus, May, II, 570, col. 2; Peter Caelestin, May, IV, 433, col. 1; Gislenus, Oct., IV, 1024, col. 2; and Ursula, Oct., IX, 250, col. 1.

62. Anthony, *AASS,* Apr., III, 834, col. 2.

63. *AASS:* Nov., III, 702, col. 2 and May, VII, 469, col. 1.

64. *AASS,* Mar., I, 680, col. 1.

65. *AASS,* Mar., I, 555, col. 1.

66. *AASS,* Aug., III, 459, col. 1.

67. *AASS,* Jordan, Feb., II, 729, col. 2 and 737, col. 2.

68. Theophilus, Budge, I, 264.

69. *AASS,* Sept., VI, 880, col. 2.

70. Macarius, Budge, III, 695.

71. Bifamon, Budge, II, 554.

72. John, Budge, I, 174.

73. *AASS,* June, III, 127, col. 1.

4. Touch

74. Gregory of Lingonen, *AASS,* Jan., I, 169, col. 2.

75. Theodoric, *AASS,* July, I, 70, col. 2. See also, Austregisilius, *AASS,* May, V, 231*, col. 2 and Dionysius, Oct., IV, 934, col. 1.

76. Godeleva, July, II, 409, col. 1.

77. *AASS:* Remaclus, Sept., I, 716, col. 1; Maurilius, Sept., IV, 74, col. 1; Senoch, Oct., X, 770, col. 2; and Hubert, Nov., I, 799, col. 2. See also, Vivianus, *Analecta Bollandiana,* VIII, 268; Colman, Plummer, I, 263; Audoenus, Horstmann, I, 71; Maurille, *Petits Boll.,* XI, 68; Guevroc, A. le Grand, p. 44; Herblon, *ibid.,* p. 662; and Julian, Caxton, III, 40.

78. *AASS:* Veronus, Mar., III, 849, col. 2; Gualfardus, Apr., III, 830, col. 2; Majolus, May, II, 699, col. 1; Gudwalus, June, I, 747, col. 1; Aureus, June, III, 63, col. 2; Maxentius, June, V, 173, col. 2; Godeleva, July, II, 409, col. 2; Wandregisilus, July, V, 282, col. 1; Dominicus, Aug., I, 657, col. 2; Vicinius, Aug., VI, 193, col. 1; Verena, Sept., I, 171, col. 2; Audomarus, Sept., III, 415, col. 1; Bavo, Oct., I, 299, col. 2; Francis, Confessor, Oct., II, 796, col. 1; Adelberonis, Oct., III, 486, col. 2; Nigasius, Oct., V, 555, col. 2; Anatolius, Oct., IX, 312, col. 2; and Herninus, Nov., I, 576, col. 2. See also, Pantaleon, *Analecta Bollandiana,* XVII, 187; and Goulven, A. le Grand, p. 282.

79. Walburga, *AASS,* Feb., III, 531-532. See also, Valerius, *AASS,* Jan., II, 919, col. 1; Berachius, *ibid.,* Feb., II, 837, col. 2; and Francis, Caxton, V, 223.

80. *AASS:* The two Maximos, Jan., I, 471, col. 1; Sebastian, Jan., II, 289, col. 2; Maurus, Jan., II, 334, col. 2; Walburga, Feb., III, 536, col. 2; David, Mar., I, 47, col. 1; Benedict, Mar., III, 348, col. 1; Veronus, Mar., III, 848, col. 2; Marcellinus, Apr., II, 755, col. 1; Servatius, May, III, 222, col. 2; Berthaldus and Amandus, June, III, 107, col. 2; Otto, July, I, 415, col. 2; Junianus, Aug., III, 43, col. 2; Remaclus, Sept., I, 720, col. 2; Audomarus, Sept., III, 405, col. 2; Solennis, Sept., VII, 79, col. 2; Gall, Oct., VII, 904, col. 1; and Benignus, Nov., I, 178, col. 2. See also, Machutus, Horstmann, II, 155; Edmund, Bishop, *ibid.,* I, 320; Abban, Plummer, I, 23; Mochoemog, *ibid.,* II, 171; Rees, p. 77; Gwynllyw, *ibid.,* p. 154;

Convoyon, A. le Grand, p. 4; Gildas, *ibid.*, p. 18; Goulven, *ibid.*, p. 283; and Trivier, *Petits Boll.*, I, 411.

81. Gregory of Tours, *De Virtutibus S. Martini*, Bk. IV, c. 7.

82. Euflamus, *AASS*, Nov., III, 137, col. 1; Maedoc, Plummer, II, 151; Josse, A. le Grand, p. 702; John the Baptist, Caxton, V, 74; and Assumption of Our Lady, *ibid.*, IV, 239.

83. Quintin, *AASS*, Oct., XIII, 740, col. 1; Aidus, Rees, p. 240; and Pancrace, Caxton, III, 184.

84. Rees, p. 235.

85. Anastasia, Caxton, II, 150.

86. Surtees Society, *Miscellaneous Biographica* (London, 1838), p. 63.

87. Caxton, VI, 37. See also, Swithun, *ibid.*, IV, 55; and Edward, Confessor, *ibid.*, VI, 40.

88. *AASS*, Jan., I, 118, col. 1.

89. A. le Grand, p. 686.

90. *AASS:* Gregory of Lingonen, Jan., I, 169, col. 1; Gudila, Jan., I, 527, col. 2; Severus, Feb., I, 193, col. 2; Vedastus, Feb., I, 793, col. 2; Tresanus, Feb., II, 55, col. 1; Laurentius of Sipontini, Feb., II, 58, col. 1; Ansbert, Feb., II, 356, col. 1; Andrea, Feb., III, 662, col. 2; Albinus, Mar., I, 59, col. 2; Vitalis, Mar., II, 33*, col. 1; Drogo, Apr., II, 444, col. 1; Pamphilus, Apr., III, 587, col. 2; Prudentius, Apr., III, 593, col. 2; Evermarus, May, I, 134, col. 1; Eovaldus and Sixtus, May, II, 134, col. 2; Amatus, May, II, 354, col. 2; Solongia, May, II, 593, col. 1; Dympna, May, III, 487, col. 1; Restituta, May, VI, 675, col. 2; Germanus, May, VI, 789, col. 1; Philipp, May, VII, 710, col. 2; Theobaldus, June I, 145, col. 2; Medardus, June, II, 92, col. 2; Fortunatus, June, II, 108, col. 1; Walherus, June, IV, 613, col. 2; Goar, July, II, 339, col. 1; Arnulph, July, IV, 439, col. 2 and 585, col. 1; Lewinna, July, V, 616, col. 1; Clara, Aug., II, 760, col. 1; Junianus, Aug., III, 46, col. 1; Auctor, Aug., IV, 51, col. 1; James Mevanatis, Aug., IV, 730, col. 1; Dado, Aug., IV, 832, col. 2; Agilus, Aug., VI, 588, col. 1; Paulinus, Aug., VI, 678, col. 2; Rufinus, Aug., VI, 815, col. 2; Stephan of Hungary, Sept., I, 573, col. 1; Grata, Sept., II, 250, col. 2; Alchmundus and Tilberhtus, Sept., III, 125, col. 2; Geremarus, Sept., VI, 702, col. 2; Solennis, Sept., VII, 76, col. 2; Maria de Cervello, Sept., VII, 181, col. 2; Serenus, Oct., I, 352, col. 1; Fides, Oct., III, 278, col. 2; Pardulphus, Oct., III, 426, col. 1; Callistus, Oct., VI, 443, col. 2; Fortunata, Oct., VI, 450, col. 2; Dodonis, Oct., XII, 637, col. 1; Herninus, Nov., I, 576, col. 2; and Winnocus, Nov., III, 265, col. 2. See also, Vitalis, *Analecta Bollandiana*, I, 384; Machutus, Horstmann, II, 155; Wlfhilde, *ibid.*, II, 509; Melaire, A. le Grand, p. 491; Winokh, *ibid.*, p. 578; Gudule, *Petits Boll.*, I, 228; Vincent, Oronee, and Victor, *ibid.*, I, 534; Rhéticé *ibid.*, V, 549; and Honoré, *ibid.*, V, 575.

91. *AASS:* Gildas, Jan., II, 960, col. 2; Martyris sub Cabade Rege Persarum, Feb., II, 163, col. 1; Winwalocus, Mar., I, 253, col. 2; Medardus, June, II, 89, col. 2; Avitus, June, III, 363, col. 2; Eberhard, June, IV, 268, col. 1; Dado, Aug., IV, 837, col. 1; Remaclus, Sept., I, 702, col. 2; and Fortunata, Oct., VI, 451, col. 1. See also, Aedus, Plummer, I, 38; Ciaranus, *ibid.*, I, 202; Colman, *ibid.*, I, 264. Cadoc, Rees, p. 77; Jean de Saint-Facond, and Felix, Caxton, II, 222.

92. *AASS*, Feb., III, 448, col. 1.

93. *AASS:* Furseus, Jan., II, 43, col. 2; Vincentius and Orontius, Jan., II, 392, col. 1; Genulph, Jan., II, 105, col. 2; Rabanus Maurus, Feb., I, 514, col. 1; Modestinus, Feb., II, 765, col. 1; Coleta, Mar., I, 558, col. 1; Wulfrannus, Mar., III, 157, col. 2; Niconius, Mar., III, 448, col. 1; Quirinus, Mar., III, 549, col. 2; Verona, Aug., VI, 528, col. 2; and Bercharius, Oct., VII, 1024, col. 2. See also, Aedus, Plummer, I, 41; Maedoc, *ibid.*, II, 155; Tathan, Rees, p. 259; Odilon, *Petits Boll.*, I, 38; Honoré, *ibid.*, I, 250; Aubin, A. le Grand, p. 48; Stephen, Budge, I, 54; and Samuel, *ibid.*, II, 341.

94. Budge, II, 472. See also, *AASS:* Charles the Good, Mar., I, 175, col 1; Apianus, Mar., I, 323, col. 1; Quirinus, Mar., III, 552, col. 2; and Peter Athonita, June, II, 554, col. 1. See also, Ositha, Horstmann, II, 235; an Makarawi, Budge, III, 665.

95. *AASS*, Mar., III, 269, col. 2.

96. *Petits Boll.*, IV, 39.

97. *Petits Boll.*, II, 185.

98. Abban, Plummer, I, 27, and Piamun, *AASS*, Mar., I, 242, col. 2.

99. Agilus, *AASS*, Aug., VI, 577, col. 2.

100. George, Aurelius, and Nathalia, Florez, *España Sagrada*, X, 535.

101. Virgilius, *AASS*, Mar., I, 402, col. 2. See also, Hesychius, *ibid.*, Mar., I, 457, col. 2; and Benedict, *ibid.*, Mar., III, 281, col. 1.

102. *AASS*, Apr., II, 732, col. 1.

103. Budge, IV, 1147.

104. Gregory of Tours, *De Gloria Martyrum*, Bk. I, c. 101.

105. *AASS:* Berachius, Feb., II, 835, col. 2; Isaia Bonero, Feb., II, 216, col. 1; Romanus, Feb., III, 745, col. 2; Thomas Aquinas, Mar., I, 693, col. 2; Landoaldus, Mar., III, 39, col. 1; Servatius, May, III, 221, col. 1; Hermelandus, Mar., III, 584, col. 1; Bertholdus, July, VI, 484, col. 1; Fides, Oct., III, 317, col. 1; Yvius, Oct., III, 401, col. 1; and Lubentius, Oct., VI, 200, col. 2. See also, Rophillus, *Analecta Bollandiana*, I, 113; Emmerammus, *ibid.*, VIII, 248; and Petrocus, Horstmann, II, 37.

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106. Luca, *AASS*, Feb., II, 85, col. 1.

107. *Surtees Society*, I, 50.

108. Rees, p. 165.

109. Colman, Baring-Gould and Fisher, *Lives of the British Saints*, II, 162.

110. *AASS:* Coleta, Mar., I, 576, col. 2; Victor and Corona, May, III, 267, col. 1; and Ludovicus, Oct., V, 321, col. 1 and 323, col. 1. See also, Finan, Horstmann, I, 445; Sampson, *ibid.*, II, 351; Anthony of Padua, *Petits Boll.*, VI, 625; Abba George, Budge, III, 825; Sanusi, *ibid.*, IV, 963; and Simon, *ibid.*, IV, 1149.

111. Rees, p. 109.

112. *Analecta Bollandiana*, VI, 126.

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1. Budge, I, 239.
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4. *AASS*, May, III, 179, col. 2 and Budge, II, 616.
5. Caxton, VI, 61.
6. *AASS*, May, III, 235, col. 1.
7. *AASS*, Jan., II, 709, col. 2.
8. Budge, I, 112 and 136.
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12. *Analecta Bollandiana*, IX, 243.
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16. Budge, II, 337.
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18. Plummer, I, 239. See also, Plummer: Fechin, II, 78; Finan, II, 94; Gerald, II, 110; Maedoc, II, 148. See *AASS:* Berachius, Feb., II, 834, col. 2; and Modwenna, July, II, 301, col. 1.
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20. Plummer, II, 142.
21. Rees, p. 239.
22. *Ibid.*, p. 263.
23. A. le Grand, p. 595 and p. 234. See also, *AASS*, Froilanus, Oct., III, 232, col. 2 and Gervadius, Nov., III, 856, col. 2.
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29. *AASS*, Blasius, Feb., I, 340, col. 2.
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33. *AASS*, June, IV, 157, col. 2.
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39. Budge, III, 857.
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41. Rees, p. 257.
42. *Ibid.*, Brynach, p. 10; Cadoc, p. 38; and Illtyd, p. 164.
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44. Plummer, I, 79. See also, Ciaranus, *ibid.*, I, 210.
45. *AASS:* Withburga, Mar., II, 606, col. 1; Ruadanus, Apr., II, 385, col. 2; Pamphilus, Apr., III, 584, col. 1; and Aegidius, Sept., I, 301, col. 1. See also, Mochulleius, *Analecta Bollandiana*, XVII, 141; and Mac Creiche, Plummer, *Miscellanea*, p. 53.
46. *AASS:* Luca Jr., Feb., II, 88, col. 1; Carilefus, July, I, 93, col. 1; and Guenailus, Nov., I, 677, col. 2; *Petits Boll.:* Fructueux, IV, 420; Gorry (Godric), VI, 91; Gilles, X, 403; *Analecta Bollandiana:* Dominic, I, 284; Brioc, II, 176; Mevennus, III, 151; Eugenius, V, 392; Arnulph, VIII, 97; A. le Grand: Nennok, p. 272; Rees; Aidus, p. 233; and Plummer, Maedoc, II, 143.
47. *AASS:* Mochua, Jan., I, 47, col. 1; Regulus, Mar., III, 825, col. 2; and Joannicius, Nov., II.1, 390, col. 2. See Cronan, Plummer, II, 24.
48. *AASS:* Fantinus, July, V, 554, col. 1; Hubert, *ibid.*, Nov., I, 839, col. 1; and Jean de Matha, *Petits Boll.*, II, 390.
49. Idda, *AASS*, Nov., II.1, 123, col. 2.
50. Plummer, I, 165. A fox carried Ciaranus psalter, *ibid.*, I, 202.
51. Vincentien, *Petits Boll.*, I, 82; Maximinus, *AASS*, May, VII, 21, col. 2; Marinus, Sept., II, 219, col. 1; and Martin of Nantes, A. le Grand, p. 530.
52. Aventin, *Petits Boll.*, VI, 608.
53. Gudila, *AASS*, Jan., I, 521, col. 2; and Gislen, *Analecta Bollandiana*, V, 220.
54. Magnus, *AASS*, Sept., II, 736, col. 1; Cerbonius, *ibid.*, Oct., V, 88, col. 1; and Gudule, *Petits Boll.*, I, 228.
55. Furnivall, *Robert of Brunne's Handlyng Synne*, *EETS*, p. 136; and Herzfeld, *An Old English Martyrology*, *EETS*, p. 10.
56. *AASS*, June, I, 77, col. 2 and *Analecta Bollandiana*, VI, 126.
57. Charalampius, *AASS*, Feb., II, 383, col. 2; Thomas, Budge, II, 583; and Peter and Paul, *ibid.*, IV, 1119.
58. *Petits Boll.*, V, 475. In the legend of Ursmarus, *AASS*, Apr., II,

567, col. 2, a horse refused to climb a hill sacred to the saint. A mule knelt before Anthony of Padua, *Petits Boll.*, VI, 623.

59. Horstmann, I, 71.

60. Budge, II, 342 and 428.

61. Budge, IV, 1057.

62. Caxton, VI, 148.

63. Caxton, V, 7 and *Petits Boll.*, V, 584.

64. Marguerite of Cortone, *Petits Boll.*, II, 619. See my study: "The Growth of the Saint Edmund Legend," *Harvard Studies and Notes in Philology and Literature*, XIV (1932), p. 93, where appears the faithful greyhound which leads people to his murdered master. The story came to the Edmund legend by way of Scandanavian saga and the chronicles of Roger Wendover and Matthew Paris. See H. O. Coxe, Rogeri de Wendover, *Chronica sive Flores Historiarum* (London, 1841), I, 300 ff., and H. R. Luard, *Matthaei Parisiensis, monachi Sancti Albani, Chronica majora, Rolls Series* (London, 1872), I, 393, ff.

65. Plummer, I, 202. Dalmatius also tamed a mad dog as well as a mad bull, *AASS*, Sept., VI, 755, col. 1.

66. *Petits Boll.*, I, 640. Oxen discovered the remains of Zotas, *Analecta Bollandiana*, XVII, 171; a bull discovered the bodies of Saulve and Super, *Petits Boll.*, VII, 374.

67. Plummer, I, 205.

68. *Ibid.*, II, 70.

69. *AASS*, May, II, 336, col. 2.

70. Budge, I, 54.

71. *AASS*, May, V, 275, col. 1.

72. Budge, I, 75.

73. *AASS*, Oct., II, 764, col. 2.

74. *Petits Boll.*, I, 460. Marianus also protected a boar, *AASS*, Apr., II, 760, col. 1.

75. *Petits Boll.*, III, 63.

76. *Surtees Society*, XX, 148.

77. Marcoul, A. le Grand, p. 730. See Francis of Assisi, *Analecta Bollandiana*, XVIII, 125.

78. Baring-Gould, I, 147.

79. *AASS*, Sept., II, 768, col. 2.

80. Rees, p. 37.

81. Colgan, *Vitae Sanctorum Hiberniae*, I, 244.

82. Plummer, II, 200.

83. Plummer, I, 219.

84. Horstmann, *The Lives of Women Saints, EETS*, p. 53.

85. See Molua, Plummer, II, 213; Francis of Assisi, *Analecta Bollandiana*, XVIII, 123; Hubert, *AASS*, Mar., III, 563, col. 1; Ludovicus, Oct., V, 325, col. 2; Eufemia, Caxton, V, 146; David, Rees, p. 108; Méen, A. le Grand, p. 249; and Maglorius, Baring-Gould, XII, 617.

86. Baring-Gould, II, 33.

87. Zacharias, Budge, II, 433.

88. Budge, *Contendings of the Apostles*, p. 101.

89. *AASS:* Jan., II, 1103, col. 2. See also, Verena, *AASS*, Sept., I, 165,

col. 2; Severus, *ibid.*, Nov., I, 223, col. 1; Carannog, Rees, p. 99; Sampson, Horstmann, II, 354; Columbia, Pinkerton, *Scottish Saints*, I, 151; Germain d'Ecosse, *Petits Boll.*, V, 260; and Melki, Budge, I, 6.

90. *AASS*, May, VI, 160, col. 1.

91. *AASS*, Jan., I, 266, col. 1. See also, Martial, *AASS*, June, V, 553, col. 2; and Petrocus, Horstmann, II, 319.

92. *AASS:* Albert, Jan., I, 403, col. 2; Aldelelmus, Jan., II, 1059, col. 2; Rudesindus, Mar., I, III, col. 1; Pamphilus, Apr., III, 584, col. 2; Ampelius, May, III, 366, col. 2; Ubaldus, May, III, 637, col. 1; Helerius, July, IV, 149, col. 1; and Cosma and Damian, Sept., VII, 474, col. 1. See also, Anselm, *Analecta Bollandiana*, II, 275; Hilarius, *ibid.*, VIII, 187; Samson, *ibid.*, VI, 110; Aleaume, *Petits Boll.*, II, 134; and John and Simon, Budge, IV, 1105.

93. *AASS*, Mar., III, 519, col. 1.

94. *AASS*, Apr., III, 659, col. 2.

95. *AASS*, Jan., II, 124, col. 2. See Theodora, *Petits Boll.*, XI, 38.

96. Budge, III, 878.

97. Baring-Gould, III, 505. See, *ibid.*, Benno, VI, 224; and Hervé, VI, 246.

98. Rees, p. 242 and Plummer, II, 153.

99. Plummer, II, 29.

100. *Ibid.*, II, 90.

101. *Ibid.*, II, 248.

102. Rees, p. 243.

103. A. le Grand, p. 53.

104. Plummer, I, 18.

105. *Ibid.*, I, 15.

106. Budge, I, 247.

107. *Surtees Society*, I, 26.

108. *AASS*, Jan., I, 606, col. 1.

109. *Petits Boll.*, I, 343.

110. *Ibid.*, I, 343.

111. *AASS:* Jacobus, Jan., II, 26, col. 2; Tozzon, Jan., II, 58, col. 1; Philipp, Apostle, May, I, 12, col. 1; Germanus, May, I, 265, col. 1; Rofilus, July, IV, 381, col. 2; Magnus, Sept., II, 746, col. 1; Venerius, Sept., IV, 116, col. 1; Michael, Sept., VIII, 9, col. 1; Julianus Sabae, Oct., VIII, 354, col. 2; Veranus, Oct., VIII, 467, col. 2; Hilarion, Oct., IX, 27, col. 1; Fronto, Oct., XI, 411, col. 1; Joannicius, Nov., II.1, 343, col. 2; Theodore, Nov., IV, 445, col. 2. See also, Brynach, Rees, p. 6 and Samson, A. le Grand, p. 321.

112. *AASS*, Jan., II, 627, col. 2.

113. A. le Grand, p. 101.

114. *Ibid.*, p. 249.

115. Plummer, *Miscellanea*, p. 81.

116. *AASS*, Jan., I, 271, col. 2.

117. Florentius and Vindemialis, *AASS*, May, I, 272, col. 1.

118. *AASS*, May, II, 165, col. 2.

119. Plummer, I, 54.

120. Tenenan, A. le Grand, p. 311.

121. Gregory of Tours, *Vitae Patrum*, c. 10.

122. *AASS*, June, IV, 109, col. 2.

123. *De Gloria Martyrum*, I, c. 107.

124. Caxton, II, 222.

125. *The Lives of the English Saints*, XVI, 11.

126. *AASS*, May, III, 372, col. 2. See also, Herblon, A. le Grand, p. 661.

127. *Petits Boll.*, I, 218.

128. *Analecta Bollandiana*, XVIII, 125.

129. *AASS*, Oct., X, 451, col. 2.

130. *AASS*, Oct., XIII, 674, col. 1. Magnus drove insects from a field, *AASS*, Sept., II, 768, col. 2.

131. *AASS*, Jan., II, 704, col. 1. See also, *AASS:* Blasius, Feb., I, 353, col. 2; Rudesindus, Mar., I, 108, col. 2; Menignus, Mar., II, 391, col. 2; Benedict, Mar., III, 587, col. 1; Felix, Mar., III, 625, col. 1; Catharine of Sienna, Apr., III, 866, col. 1; Beatrice, May, II, 599, col. 2; Gudwalus, June, I, 741, col. 1; Medardus, June, II, 84, col. 2; Pecinna, June, V, 86, col. 2; Wigbertus, Aug., III, 135, col. 2; Remaclus, Sept., I, 722, col. 2; Agabinus, Sept., III, 502, col. 2; Quintin, Oct., XIII, 783, col. 1; and Marciana, Nov., I, 418, col. 1. See also, Romanus, *Analecta Bollandiana*, V, 189; Theoginius, *ibid.*, X, 97 and Walstan, Horstmann, II, 414.

132. *AASS:* Gualterus, Jan., II, 450, col. 1; Severus, Feb., I, 83, col. 2; Eleuchadius, Feb., II, 747, col. 1; Veremundus, Dunstan, May, IV, 370, col. 2; Humiliana, May, IV, 390, col. 1; Peter Caelestin, May, IV, 424, col. 2; Fortunatus, June, I, 75, col. 1; Evurtius, Sept., III, 53, col. 2; and Severus, Nov., III, 242, col. 2. See also, Wlfhilde, Horstmann, II, 508.

133. *AASS:* Domitian, Feb., I, 703, col. 2; Georgia, Feb., II, 825, col. 1; Ananias and Peter, Feb., III, 493, col. 1; Beda Jr., Apr. I, 869, col. 1; Ida, Apr., II, 173, col. 2; Raynerius, June, III, 433, col. 2; Peter, Confessor, Aug., VI, 645, col. 1; Ursula, Oct., IX, 236, col. 1; and Leonard, Nov., III, 159, col. 1. See also, Dominic Sorani, *Analecta Bollandiana*, I, 318; Samson, *ibid.*, VI, 90; and Adrian, Horstmann, I, 14; and Mildreda, *Ibid.*, II, 195.

134. *AASS*, Oct., XIII, 880, col. 2. See also, John the Good, *AASS*, Oct., IX, 760, col. 1; Francis, Confessor, *ibid.*, Oct., II, 765, col. 1; and Tygris, Baring-Gould, VI, 360.

135. Plummer, I, 161.

136. *Analecta Bollandiana*, I, 217. See also, Leonorius, *AASS*, July, I, 125, col. 1; Cuthbert, Horstmann, I, 224; and Heyschius, *AASS*, Mar., I, 457, col. 1.

137. *AASS*, Mar., III, 280, col. 1.

138. Plummer, I, 166. See also, Comgallus, *ibid.*, II, 16.

139. Horstmann, *The Lives of Women Saints*, *EETS*, p. 59. See Milburge, *ibid.*, p. 62; Eanswida, Horstmann, I, 298; and Samson, *Analecta Bollandiana*, VI, 133.

140. *AASS:* Paul of Thebes, Jan., I, 606, col. 1, Aventinus, Feb., I, 477, col. 2; Benedict, Mar., III, 278, col. 1; Maxentius, June, V, 170, col. 2; and Amicus, Nov., II.1, 102, col. 1. See also, Blase, Caxton, III,

27; Paul, Hermit, *ibid.*, II, 207; Erasmus, *Petits Boll.*, VI, 389; and Boniface, *ibid.*, VI, 461.

141. *Surtees Society*, VIII, 54.

142. Horstmann, I, 105.

143. Horstmann, II, 156. See also, Carilefus, *AASS*, July, I, 93, col. 1.

144. Giraldus Cambrensis, *The Topography of Ireland*, Bk. II, c. 28.

145. Cuthbert, *Surtees Society*, I, 162; Laurentius, Hermit, *AASS*, Aug., III, 307, col. 2; Bartholomew, June, IV, 837, col. 2; Columban, A. le Grand, p. 767; Patern, *ibid.*, p. 142; and Duthlac, Baring-Gould, III, 164.

146. Ciaranus, Plummer, I, 217. See also, Tathan, Rees, p. 262.

147. *Petis Boll.*, I, 132.

148. Caxton, IV, 59.

149. Cuthbert, *Surtees Society*, I, 138 and 247.

150. Horstmann, *The Life of Saint Werberge*, *EETS*, p. 96; Molua, Plummer, II, 218; and Vigoris, *AASS*, Nov., I, 303, col. 1.

151. Caxton, II, 257.

152. Baring-Gould, II, 242.

153. *AASS*, Apr., III, 336, col. 1.

154. Baring-Gould and Fisher, *Lives of the British Saints*, I, 220.

155. Plummer, I, 244.

156. *Analecta Bollandiana*, XVIII, 123.

157. A. le Grand, p. 553.

158. *AASS*, Oct., II, 671, col. 2.

159. *AASS*, Apr., I, 313, col. 1.

160. Cainnicus, Plummer, I, 160.

161. Caxton, VII, 137.

162. Giraldus Cambrensis, *The Topography of Ireland*, Bk. II, c. 29.

163. Baring-Gould, I, 330.

164. A. le Grand, p. 700.

165. *Petits Boll.*, IV, 592.

166. Baring-Gould, VI, 363.

167. *Ibid.*, IX, 326.

168. *AASS*, Aug., II, 658, col. 2.

169. *AASS:* Gonsalvo, Jan., I, 647, col. 1; Parthenius, Feb., II, 41, col. 1; Eucherius, Feb., III, 219, col. 2; Finian, Mar., II, 446, col. 2; Benedict, Mar., III, 308, col. 1 and 323, col. 1; Gilbert, Apr., I, 50, col. 2; Alferius, Apr., II, 100, col. 2; Comgallus, May, II, 586, col. 2; Medulphus, June, I, 77, col. 1; Gudwalus, June, I, 732, col. 1; Columba ab Hiensi, June, II, 217, col. 1; Bertholdus and Menricus, June, IV, 63, col. 2; William, July, II, 159, col. 2; Goar, July, II, 340, col. 1; Amalberga, July, III, 101, col. 2; Lewinna, July, V, 618, col. 1; Glodesinde, July, VI, 208, col. 1; Bertholdus, July, VI, 481, col. 1; Neot, July, VII, 323, col. 2 and 324, col. 1; Helena, Aug., III, 617, col. 1; Remaclus, Sept., I, 701, col. 2; Corbinianus, Sept., III, 286, col. 1; Romana, Oct., II, 140, col. 1; Gerardus, Oct., II, 318, col. 2; Bertrandus, Oct., VII, 1178, col. 1; Malachia, Nov., II.1, 160, col. 1; and Constantinus, Nov., IV, 643, col. 1. See Francis of Assisi, *Analecta Bollandiana*, XVIII, 124; Richard, Horst-

mann, II, 336; Godric, *Surtees Society*, XX, 240 and 358. Columba, Pinkerton, *Scottish Saints*, I, 142; and Anselm, Horstmann, I, 55.

170. *AASS*, Oct., VI, 320, col. 2.

171. *Analecta Bollandiana*, V, 226. See Hermelandus, *AASS*, Mar., III, 581, col. 1.

172. A. le Grand, p. 766. See Godric, *Surtees Society*, XX, 123.

173. Plummer, I, 157.

174. *AASS*, Jan., I, 1073, col. 2.

175. *AASS*, July, III, 349, col. 1.

176. *AASS*, Feb., I, 806, col. 2.

177. *AASS*, Apr., I, 303, col. 2.

178. *AASS*, Apr., II, 165, col. 2.

179. Horstmann, II, 214. See Indractus, *ibid.*, II, 57.

180. *AASS*, May, I, 342, col. 2.

181. Plummer, II, 95. See Romualdus, *AASS*, Feb., II, 123, col. 1.

182. Plummer, I, 60.

183. Plummer, II, 73. See also, Patrick, *AASS*, Mar., II, 546, col. 1.

184. *AASS*, Jan., II, 782, col. 2.

185. Baring-Gould, VI, 57.

186. Migne, *Patrologia Latina*, CXXXVII, 889.

187. *Petits Boll.*, VI, 624. See Winwaloe, Baring-Gould, III, 51.

188. Caxton, III, 96.

189. *Petits Boll.*, I, 185.

190. *Ibid.*, II, 498.

191. Budge, IV, 1275.

NOTES TO CHAPTER V

Divine Foresight and Knowledge

1. *AASS:* Peter Armengol, Sept., I, 334, col. 1; Tecla, Oct., XII, 389, col. 2; Bernardus, Nov., II.1, 133, col. 2; and Joannicius, Nov., II.1, 361, col. 2.

2. *AASS,* July, VII, 327, col. 2.

3. Horstmann, I, 287.

4. *AASS,* Jan., II, 480, col. 1. Willibrordus predicted the future to King Pippin, *AASS,* Nov., III, 446, col. 2.

5. *AASS,* Oct., XII, 140, col. 2.

6. *Surtees Society,* XX, 235.

7. *AASS,* Sept., VI, 745, col. 2.

8. *AASS,* Oct., V, 400, col. 2.

9. *AASS,* July, I, 156, col. 1.

10. *Surtees Society,* XX, 258.

11. Pinkerton, *Scottish Saints,* I, 100.

12. *AASS,* Jan., I, 1066, col. 2. Godric, *Surtees Society,* XX, 194, made a similar prediction.

13. Horstmann, I, 216.

14. *Ibid.,* II, 413.

15. Consult also, *AASS:* Salvator of Horta, Mar., II, 676, ff.; Thomas of Villanova, Sept., V, 855, col. 1; Archangelus, Oct., XIII, 195, col. 1; and Januarius, Sept., VI, 875, col. 2.

16. Budge, III, 811; Rees, p. 41 and p. 135.

17. *AASS,* Jan., I, 470, col. 1.

18. Horstmann, I, 120. Godric had the same gift, *Surtees Society,* XX, 203.

19. *AASS,* June, I, 195, col. 2.

20. *AASS,* Aug., I, 589, col. 1.

21. *AASS,* Oct., XIII, 140, col. 2. See also, *AASS:* Sophia, Jan., II, 604, col. 1; David, Mar., I, 44, col. 2; Coleta, Mar., I, 557, col. 2; Dominicus, Aug., I, 589, col. 2; and Ludovicus, Oct., V, 325, col. 1.

22. *Analecta Bollandiana,* I, 379.

23. *AASS,* Feb., I, 690, col. 2.

24. Budge, I, 219.

25. *AASS,* Jan., I, 899, col. 2.

26. *AASS,* Mar., II, 251, col. 1.

27. *AASS:* Beda Jr., Apr., I, 869, col. 2; Mocteus, Aug., III, 743, col. 2; Stephan, Sept., III, 190, col. 1; Corbinianus, Sept., III, 281, col. 2; and Ida, Oct., XIII, 114, col. 1. See Molua, Plummer, II, 210.

28. Rees, p. 104.

29. *AASS,* Oct., X, 16, col. 1.

30. *Surtees Society,* XX, 306.

31. See Comgallus, *AASS,* May, II, 585, col. 2; Martin of Tours,

Analecta Bollandiana, III, 251; John of Rusbroec, *ibid.*, IV, 293; Dunstan, Horstmann, I, 288; Gwynllyw, Rees, p. 151; and Lasrianus, Plummer, II, 135.

32. *Petits Boll.*, I, 327. See also, *ibid.*, Genoveva, I, 95; Simon Stylites, I, 143; and Vitalis, I, 644.

33. *Petits Boll.*, III, 633.

34. Plummer, I, 167.

35. *Ibid.*, II, 159.

36. *Surtees Society*, I, 158.

37. *Surtees Society*, XX, 291.

38. Plummer, II, 184.

39. *Petits Boll.*, I, 217.

40. Caxton, II, 117.

41. *Petits Boll.*, III, 213.

42. *Ibid.*, XII, 172.

43. Gregory the Great, *Dialogues*, Bk. III, c. 26, Migne, *Pat. Lat.*, LXXVII, 280.

44. *Ibid.*, Bk. III, c. 14, Migne, *Pat. Lat.*, LXXVII, 248.

45. Plummer, I, 18.

46. *Ibid.*, I, 16.

47. *Ibid.*, I, 56. For distant sight, see also, *AASS:* David, Mar., I, 44, col. 2 and Hermelandus, Mar., III, 582, col. 2.

48. Plummer, I, 265.

49. Budge, II, 505. See also, *ibid.*, IV, 1108 and Furseus, *AASS*, Jan., II, 43, col. 2.

50. Gregory of Tours, *De Gloria Confessorum*, c. 84.

51. Horstmann, II, 212. See Paul of Leon, A. le Grand, p. 104.

52. Rees, p. 234.

53. *Analecta Bollandiana*, X, 154.

54. *AASS:* Antonius, Jan., II, 122, col. 2; Sulpitius, Jan., II, 168, col. 2; Bassianus, Jan., II, 225, col. 1; John, Eleemosynary, Jan., II, 512, col. 1; Apollonius, Jan., II, 624, col. 1; Austreberta, Feb., II, 426, col. 1; Oswald, Feb., III, 753, col. 2; Thomas Aquinus, Mar., I, 676, col. 2; Vincent of Ferrara, Apr., I, 488, col. 1; William Politiensis, Apr., II, 471, col. 2; and Osanna, June, III, 702, col. 1. See also, Samson, *Analecta Bollandiana*, VI, 114; Melki, Budge, I, 7; Jacob the Egyptian, *ibid.*, I, 69; and, Claudius, *ibid.*, IV, 984.

55. *AASS*, Coleta, Mar., I, 572, col. 2.

56. *AASS:* Peter, Martyr, Apr., III, 692, col. 2; Leo, Pope, Apr., II, 668, col. 1; Waldetrudis, Apr., I, 840, col. 1; and Gerardesca, May, VII, 175, col. 2. See also, Gunstan, A. le Grand, p. 665 and Godric, *Surtees Society*, XX, 262.

57. *AASS:* Charalampius, Feb., II, 383, col. 2; Jordan, Feb., II, 729, col. 1; Alphius, May, II, 516, col. 2; and Andrew Sali, May, VI, 24*, col. 1. See also, Mar Kardaghi, *Analecta Bollandiana*, IX, 37; Abba Ga'argi, Budge, III, 903 and Claudius, *ibid.*, IV, 984.

58. *AASS:* Margarita of Cortona, Feb., III, 301, col. 1 and Benevenuta, Oct., XIII, 154, col. 2.

59. *AASS*, Coleta, Mar., I, 573, col. 1.

60. *AASS,* Anthony of Padua, June, II, 729, col. 1.
61. Budge, Cyriacus, I, 75.
62. Budge, *Contendings of the Apostles,* John, p. 243.
63. *AASS,* Wiborada, May, I, 288, col. 1.
64. Budge, II, 433, Abba Zacharias.
65. *AASS,* Ludovicus, Oct., V, 317, col. 1 and Godric, *Surtees Society,* XX, 234.
66. *AASS,* Ambrose, Mar., III, 186, col. 2.
67. *AASS,* Ambrose, Mar., III, 184, col. 2; Leopardus, *ibid.,* Nov., III, col. 2; and Moses, Budge, I, 12.
68. *AASS,* Ampelius, May, III, 365, col. 2.
69. *AASS,* Coleta, Mar., I, 572, col. 2.
70. Mar Kardaghi, *Analecta Bollandiana,* IX, 47.
71. Euphemia, Budge, IV, 993; *AASS:* Maximus, Jan., I, 92, col. 1; Jordan, Feb., II, 737, col. 2; Juliana, Feb., II, 875, col. 1; John, Hermit, Mar., III, 698, col. 1; Alphege, Apr., II, 638, col. 2; Peter, Prior, June, IV, 610, col. 1; Paternianus, July, III, 298, col. 1; and Magnus, Aug., III, 715, col. 2. See also, Cyriacus and Julitta, Budge, II, 498, and John of 'Arakli, *ibid.,* IV, 963.
72. *AASS,* Teresia, Oct., VII, 161, col. 2.
73. *AASS,* Guthlac, Apr., II, 42, col. 1; Aedus, Plummer, I, 41; and Modwenna, Horstmann, II, 204.
74. *AASS:* Winwaloeus, Mar., I, 252, col. 2; Virgilius, Mar., I, 401, col. 1; Coleta, Mar., I, 573, col. 2; and Walthenus, Aug., I, 264, col. 1. See Khelyan, Budge, IV, 1103.
75. See Martyrianus, *AASS,* Nov., IV, 444, col. 2.
76. *AASS:* Eleutherius, Feb., III, 193, col. 2 and Martyrianus, Nov., IV, 449, col. 2.
77. *AASS,* Dunstan, May, IV, 352, col. 1.
78. *AASS,* Baudericus, Oct., VII, 52, col. 2.
79. *AASS,* Martyrianus, Nov., IV, 448, col. 2.
80. *AASS:* Leo, Feb., III, 224, col. 1 and Vincent of Ferrara, Apr., I, 505, col. 2. See also, Pierre of Vérone, *Petits Boll.,* V, 80.
81. *AASS,* Catharine of Sienna, Apr., III, 956, col. 1.
82. *AASS,* Gregory, Pope, Mar., II, 208, col., 2; Elisabeth, Schonaugien, *ibid.,* June, III, 612, col. 1; and Mélaine, A. le Grand, p. 569.
83. *AASS:* Coleta, Mar., I, 572, col. 2 and Christina Stumbelensis, June, IV, 283, col. 2.
84. *AASS:* Coleta, Mar., I, 572, col. 1; Opportuna, Apr., III, 69, col. 1; and Dunstan, May, IV, 365, col. 2.
85. *AASS,* Agatha, Feb., I, 645, col. 1.
86. *AASS,* Abban, Oct., XII, 283, col. 2.
87. *AASS,* Pomponius, May, III, 373, col. 2.
88. *AASS,* Agatha, Feb., I, 631, col. 2.
89. *AASS,* Salome and Judith, June, V, 497, col. 2.
90. Dominicus, Aug., I, 588, col. 1.
91. Godric, *Surtees Society,* XX, 251 and Agnes, *AASS,* Apr., II, 794, col. 1.
92. *AASS,* John Cantii, Oct., VIII, 1067, col. 2.

93. *AASS*, Regulus, Mar., III, 822, col. 1.

94. *AASS*, Dominicus, Aug., I, 588, col. 1.

95. *AASS*, Coleta, Mar., I, 573, col. 1.

96. *AASS:* Coleta, Mar., I, 572, col. 2; Andrew Sali, May, VI, 82*, col. 1; Michael, Sept., VIII, 42, col 1; Martin, Hermit, Oct., X, 831, col. 2; and Tryphone, Respicius, and Nympha, Nov., IV, 378, col. 2.

97. *AASS:* Rabanus Maurus, Feb., I, 519, col. 1; Coleta, Mar., I, 573, col. 1; and Otto, July, I, 442, col. 2.

98. *AASS:* Severinus, Jan., I, 1105, col. 2; Julian, Jan., II, 765, col. 2; Coleta, Mar., I, 572, col. 2; Margaret, July, V, 37, col. 2; and Agilus, Aug., VI, 585, col. 2.

99. *AASS:* Attracta, Feb., II, 298, col. 2; William Politiensis, Apr., II, 468, col. 2; and Abban, Oct., XII, 281, col. 2. See also, Winwaloe, *Analecta Bollandiana*, VII, 222.

100. *AASS*, Coleta, Mar., I, 572, col. 2.

101. *AASS*, Romualdus, Feb., II, 107, col. 2 and Luca, Feb., II, 96, col. 1.

102. *AASS*, Jan., II, 1137, col. 2. See Clair, *Petits Boll.*, I, 31.

103. *AASS*, Catharine Bononiensis, Mar., II, 49*, col. 1.

104. *AASS*, June, IV, 109, col. 2.

105. *AASS:* Agnes of Bohemia, Mar., I, 511, col. 2; Tigernacus, Apr., I, 403, col. 1; Taurinus, Aug., II, 640, col. 2; and Mellonus, Oct., IX, 572, col. 1.

106. *AASS:* Stephan, Priest, Sept., III, 191, col. 2 and John Gualbertus, July, III, 353, col. 1. See *Analecta Bollandiana*, VIII, 188.

107. *AASS:* Raynaldus, Feb., II, 375, col. 2 and Theodorus, Apr., III, 36, col. 1,

108. Servan, Pinkerton, *Scottish Saints*, II, 126.

109. *AASS*, Simeon, June, I, 92, col. 2.

110. A. le Grand, p. 236 and p. 32.

111. *AASS:* Theophilus, Feb., I, 483 ff.; Lidwige, Apr., II, 292, col. 2; and Mary of Antioch, May, VII, 55, col. 2. See also, Wlfricus, Horstmann, II, 513; Vincent Ferrier, *Petits Boll.*, IV, 234; Egidius, *ibid.*, V, 532; Basil, Budge, I, 46; and Wenefreda, *Analecta Bollandiana*, VI, 347.

112. *AASS*, Sept., VII, 220 ff.

113. *AASS*, June, V, 413 ff.

114. Plummer, II, 111.

115. *Ibid.*, I, 156.

116. *Ibid.*, I, 80.

117. *Ibid.*, I, 79. See Coemgenus, *ibid.*, I, 251.

118. Samson, A. le Grand, p. 318; Patrick, Baring-Gould, III, 297; Columba, Pinkerton, *Scottish Saints*, I, 56; Carthagus, Plummer, I, 178; Aedus, *ibid.*, I, 40; Lasrianus, *ibid.*, II, 138; Mac Creiche, Plummer, *Miscellanea*, p. 65; *AASS:* Gregory, Pope, Mar., II, 154, col. 2; Josephus, July, V, 249, col. 1; Michael, Sept., VIII, 9, col. 1; Geraldus, Oct., VI, 323, col. 1; Kentigern, Pinkerton, *op. cit.*, II, 66; and 'Abaskiron, Budge, IV, 975.

119. *De Gloria Martyrum*, Bk. I, c. 80.

120. Pinkerton, *Scottish Saints*, II, 125. See also, Aichardus, *AASS*, Sept., V, 101, col. 1.

121. Horstmann, II, 359.

122. *AASS*, May, I, 339, col. 1.

123. Abba Latsun, Budge, IV, 1005.

124. Consult the following legends: Helena, *AASS*, Aug., III, 629, col. 1; Martin, Caxton, VI, 152; Marie, *Petits Boll.*, VII, 120 ff.; Ronan, A. le Grand, p. 206; Wenefreda, *Analecta Boll.*, VI, 319, 327, 333, 336, and 337.

125. *AASS*, Feb., II, 41, col. 1.

126. Budge, I, 8.

127. *Petits Boll.*, IV, 351.

128. *AASS*, Sept., VII, 107, col. 1. See also, Genoveva, *Petits Boll.*, I, 97.

129. *Petits Boll.*, VII, 190.

130. *AASS*, May, IV, 363, col. 1.

131. *AASS*, Jan., I, 92, col. 1.

132. *AASS*, Jan., I, 311, col. 2.

133. Pinkerton, *Scottish Saints*, I, 140.

134. Plummer, II, 243.

135. Horstmann, II, 255.

136. *AASS*, June, I, 194, col. 2 and Oct., IX, 48, col. 2.

137. Rees, p. 184 and p. 187.

138. *AASS*, Mar., I, 355, col. 2.

139. See *AASS:* Yvo, June, II, 292, col. 2; Bernard, Aug., IV, 287, col. 1; Birgitta, Oct., IV, 516, col. 2; and Peter of Alcantara, Oct., VIII, 687, col. 1. See Thomas, Apostle, Budge, III, 706.

140. Demonic illusions are represented most frankly in some of the eastern legends, particularly those of Palamon, Budge, IV, 1008, and Geran, *ibid.*, IV, 1047. However, there are no geographic restrictions in such matters. Consult: *AASS:* Severinus, Jan., I, 1105, col. 2; Luca Jr., Feb., II, 89, col. 2; William, Priest, Feb., II, 497, col. 1; John of God, Mar., I, 830, col. 1; Ambrose, Mar., III, 185, col. 1; John, Hermit, Mar., III, 696, col. 2; Marculph, May, I, 73, col. 1; Nicholas, May, II, 707, col. 2; Godric, May, V, 81, col. 2; Paternianus, July, III, 298, col. 2; Avitus, June, III, 364, col. 1; Nazarius, June, III, 886, col. 1; Hippolytus and Concordia, Aug., III, 15, col. 2; Romanus, Oct., X, 98, col. 2; and Matrona, Nov., III, 798, col. 2. See also, Cuthbert, Horstmann, I, 238; Dunstan, *ibid.*, I, 276; and Godric, *Surtees Society*, XX, 242.

Less supernatural but perhaps no less miraculous are the experiences of some saints with courtesans. See, Paul, Caxton, II, 205; Nicetas, Baring-Gould, X, 176; *AASS:* Bartholomew, Mar., II, 664, col. 2; Peter Gonsalez, Apr., II, 394, col. 1; William Politiensis, Apr., II, 471, col. 1; Moling, June, III, 409, col. 1; Caesidius, Aug., VI, 655, col. 1; and Giraldus, Oct., X, 258, col. 2; *Petits Boll.:* Martinien, II, 496; William Firmat, III, 61; Vincent Ferrier, IV, 218; Bernard d'Abbeville, IV, 391; Philipp of Neri, VI, 208; and Maxime, VII, 360. See also, Coemgenus, Plummer, 235 and 254.

NOTES TO CHAPTER VI

Power Over Matter

1. *AASS:* Odilon, Jan., I, 72, col. 2; Rogerius, Jan., I, 184, col. 2; Gerlac, Jan., I, 313, col. 1; Albert, Hermit, Jan. I, 402, col. 2 and 403, col. 2; Furseus, Jan., II, 44, col. 2; Walter de Birbeke, Jan., II, 448, col. 1; Verdiana, Feb., I, 259, col. 2; Berlendis, Feb., I, 380, col. 2; Bertulph, Feb., I, 679, col. 1; Vedastus, Feb., I, 793, col. 1; Auxentius, Feb., II, 771, col. 1; Ulricus, Feb., III, 229, col. 2; Peter Damian, Feb., III, 420, col. 2; Dodonis of Hascha, Mar., III, 852, col. 1; Tomassius, Mar., III, 596, col. 2; David, Mar., I, 46, col. 2; Himelinus, Mar., II, 47, col. 2; Aybertus, Apr., I, 680, col. 1; Peter, Hermit, Apr., II, 101, col. 1; Benedict, Apr., II, 259, col. 2; Agnes, Apr., II, 805, col. 2; Gerardus, Apr., III, 209, col. 1; Aldobrandesca, Apr., III, 469, col. 2; Zita, Apr., III, 500, col. 1; Humiliana, May, IV, 398, col. 1; Lambert, May, VI, 459, col. 1; Ubaldesca, May, VI, 858, col. 1; Pilingottus, June, I, 152, col. 1; Nicholas, June, I, 243, col. 2; Chrothildis, June, I, 297, col. 2; Columba ab Hiensi, June, II, 186, col. 1 and 214, col. 1; Guido, June, II, 603, col. 1; Richard of Verdun, June, II, 989, col. 2; Benno, June, III, 149, col. 1; Raynerius, June, III, 448, col. 2 and 451, col. 2; William, June, V, 126, col. 1; John Hispani Cartus, June, V, 149, col. 1; Maxentius, June, V, 174, col. 1; Procopius, July, II, 141, col. 1; Darerca, July, II, 293, col. 1; Davanzatus, July, II, 527, col. 2; Fantinus, July, V, 555, col. 1; Berthold, July, VI, 484, col. 2 and 486, col. 1; Lugidius, Aug., I, 349, col. 2; Altmannus, Aug., II, 371, col. 2; John, Aug., III, 511, col. 2; Dega, Aug., III, 661, col. 1; Bononius, Aug., VI, 630, col. 2; Amatus, Aug., VI, 846, col. 2; Elia, Sept., III, 866, col. 1; Emmerammus, Sept., VI, 509, col. 2; Francis, Confessor, Oct., II, 623, col. 2; Hugo, Oct., IV, 363, col. 2; John, Confessor, Oct., V, 142, col. 1; Gaudentius, Oct., VI, 460, col. 1; Hedwig, Oct., VIII, 231, col. 1; John the Good, Oct., IX, 727, col. 1; Gerard, Oct., XIII, 468, col. 1; Marcellus, Nov., I, 264, col. 2; and Peter de Barco, Nov., I, 384, col. 2. See also, Homobonus, Surius, XI, 468; Columba, Horstmann, I, 201; Machutus, *ibid.*, II, 153; Wlfricus, *ibid.*, II, 515; Aedus, Plummer, I, 37; Ciaranus, *ibid.*, I, 213; Coemgenus, *ibid.*, I, 238; Mochoemog, *ibid.*, II, 176; Radbod, *Analecta Bollandiana*, VI, 8; Florin, *ibid.*, XVII, 201; Francis of Assisi, *ibid.*, XVIII, 122; Columba, Pinkerton, *Scottish Saints*, I, 53; Servan, *ibid.*, II, 125; Gildas, A. le Grand, p. 18; Sezni, *ibid.*, p. 392; Aleaume, *Petits Boll.*, II, 134; Bénézet, *ibid.*, IV, 397; Austrégisile, *ibid*,. VI, 53; and Mechtilde, *ibid.*, VIII, 96.

2. *AASS:* Feb., I, 169, col. 2; Darerca, July, II, 296, col. 2; and Olaf, July, VI, 119, col. 1. See also, Colman, Plummer, I, 271.

3. *AASS:* Carthacus, May, III, 384, col. 2; Lugidius, Aug., I, 345, col. 1 and 349, col. 1; Frideswida, Oct., VIII, 587, col. 1; and John Cantii, Oct., VIII, 1070, col. 2. See also, Carthagus, Plummer, I, 188; and Molua, *ibid.*, II, 212.

4. Patrick, *AASS*, Mar., II, 542, col. 1 and Ciaranus, Plummer, I, 201.

5. Ulricus, *AASS*, Feb., III, 230, col. 1; Amalberga, *ibid.*, July, III, 101, col. 2; Fritz, *Petits Boll.*, I, 641; John Dailam, Budge, I, 170; Romulus, Baring-Gould, VII, 135; Pantaleon, *ibid.*, VIII, 587; and Januarius, X, 303.

6. Narcissus, *AASS*, Oct., XII, 783, col. 1 and Elisha, Budge, IV, 1018.

7. Marcellus, *AASS*, Nov., I, 264, col. 2.

8. Baring-Gould, VII, 39.

9. Caxton, VII, 107.

10. Plummer: Coemgenus, I, 243; Fechin, II, 82; and Lasrianus, II, 133. See Modwenna, *AASS*, July, II, 300, col. 2.

11. *AASS:* Eupuria, May, III, 577, col. 2 and Bessario, June, III, 301, col. 1. See Athanasius, *Analecta Bollandiana*, XXV, 72.

12. Donatus, *AASS*, Apr., III, 765, col. 1; Budge: Eudoxius, I, 60; Maximus and Damatheus, II, 511; Barsoma, II, 607; 'Arsatos, III, 844; and IV, 1018.

13. *AASS*, Feb., II, 370, col. 2. See also, Ruadanus, *ibid.*, Apr., II, 384, col. 1; James Mevanatis, Aug., IV, 732, col. 1; and Modwenna, Horstmann, II, 208.

14. *AASS*, Vincentius Orontius, Jan., II, 393, col. 2.

15. *AASS*, Jordan, Feb., II, 730, col. 1.

16. *AASS*, Deodatus, June, III, 883, col. 2.

17. *AASS*, Benedict, Mar., III, 283, col. 1.

18. *AASS*, Symeon Sali, July, I, 165, col. 2.

19. *AASS*, Nov., IV, 596, col. 2.

20. *AASS:* Marcellinus, June, I, 193, col. 1; Ida, Apr., II, 165, col. 2; and Olaf, July, VI, 119, col. 1. See also, Finan, Horstmann, I, 444.

21. Plummer, I, 196.

22. *Ibid.*, II, 220.

23. *AASS*, Aug., I, 343, col. 2.

24. *AASS*, June, II, 217, col. 1. See Horstmann, I, 201.

25. Plummer, II, 192.

26. *AASS*, Sept., VI, 531. See picture.

27. Pinkerton, *Scottish Saints*, II, 80.

28. *AASS*, Oct., XI, 689, col. 1.

29. *AASS:* Martina, Jan., I, 13, col. 2; Secunda, Jan., I, 997, col. 2; Blasius, Feb., I, 342, col. 1; Aemilianus, Feb., II, 160, col. 2; Sebastiana, June, VI.1, 69, col. 2; Chrisitina, July, V, 527, col. 2; and Tatia, Budge, I, 252.

30. *AASS*, July, V, 654, col. 1.

31. *AASS:* Pharaildis, Jan., I, 172, col. 2; Peregrinus, Jan., II, 1153, col. 2; Ulricus, Feb., III, 230, col. 1; Walburga, Feb., III, 534, col. 2; Quirinus, Mar., III, 549, col. 1; Boniface, June, I, 493, col. 1; and Bertellinus, Sept., III, 449, col. 2; and John, Confessor, Oct., V, 138, col. 2. See also, Wlfricus, Horstmann, II, 515. Goeznou changed cream cheese into stone, Baring-Gould, XII, 640.

32. *AASS*, Apr., II, 385, col. 2. See also, Machutus, *Analecta Bollandiana*, XXIII, 253. Melaine turned bread into a serpent, A. le Grand, p. 572.

33. *AASS*, Gregory the Great, Mar., II, 134, col. 2; sacra hostia in carnem transformata. See also, William of Malmesbury, *History of the Kings of Britain*, Bk., III, c. 1; Jacques de Vitry, *Exempla*, CCLXX; and Furnival, *Robert of Brunne's Handlyng Synne*, *EETS*, 11. 9999-10074. In the legend of Simpertus, *AASS*, Oct., VI, 229, col. 1, the host changed 'ex candido in colorem sanguinem.'

34. *AASS*, Mar., I, 796, col. 1; Arnoul, *Petits Boll.*, II, 97; Emilion, *Analecta Bollandiana*, XIII, 434; and Nothburga, Baring-Gould, X, 241.

35. *AASS:* Peter Regalatus, Mar., III, 862, col. 1; Rosselina, June, II, 492, col. 1; Elisabeth of Hungary, July, II, 208, col. 2; Tarasia, Sept., I, 786, col. 2; and Margarita, Sept., IV, 137, col. 1. See also, Germaine Cousin, *Petits Boll.*, VII, 46; Peter of Luxemburg, Baring-Gould, VII, 87; and Thomas Aquinas, *ibid.*, III, 121.

36. Lasrianus, Plummer, II, 139; Honoré, *Petits Boll.*, I, 250; and Roger of Wendover, *Flowers of History*, A.D. 1200.

37. Plummer, I, 168.

38. Baring-Gould, XIV, 409.

39. *AASS:* Conrad, Feb., III, 166, col. 2; Patrick, Mar., II, 545, col. 1; Agnes, Apr., II, 800, col. 2; Udalrico, July, II, 87, col. 2; and Lugidius, Aug., I, 348, col. 1. See also, Aedus, Plummer, I, 43; and Molua, *ibid.*, II, 219.

40. Caxton, II, 191.

41. Berlendis, *AASS*, Feb., I, 380, col. 1. Fish was changed into bread in the legend of Bononius, Aug., VI, 631, col. 1.

42. Plummer, I, 229. Ruadan changed meat to bread and bread to meat, *ibid.*, II, 249. Cainnicus changed bacon into wheat, *ibid.*, I, 156. See also, Colman, *AASS*, June, II, 27, col. 1.

43. Dominic Sorani, *Analecta Bollandiana*, I, 291; Chelidonia, *AASS*, Oct., VI, 367, col. 1. See also Brigida, *AASS*, Feb., I, 162, col. 2.

44. Gregory of Tours, *De Gloria Martyrum*, Bk. I, c. 97.

45. Adelbert, *AASS*, June, V, 109, col. 2.

46. Goeznou, A. le Grand, p. 541.

47. *Ibid.*, p. 311.

48. *AASS*, July, I, 320, col. 2.

49. Aidus, Rees, p. 247; Maedoc, Plummer, II, 158; Molua, *ibid.*, II, 218; and Lugidius, *AASS*, Aug., I, 348, col. 1.

50. Plummer, II, 214.

51. *AASS:* Machoemocus, Mar., II, 286, col. 1; Carthacus, May, III, 376, col. 1; Columba ab Hiensi, June, II, 214, col. 1; and Cyriacus, Sept., VIII, 151, col. 2. See also, Maglorius, *Analecta Bollandiana*, VIII, 378.

52. *AASS*, June, I, 320, col. 1.

53. Baring-Gould, X, 440. See Matthew of Westminster, A.D. 1033.

54. *AASS*, Aug., I, 656, col. 2.

55. Plummer, I, 19.

56. *Analecta Bollandiana*, XVII, 144.

57. Budge, *History of the Virgin Mary*, p. 77.

58. *AASS*, July, II, 298, col. 2.

59. Plummer, I, 83.

60. *AASS*, Feb., II, 112, col. 2.

61. *Analecta Bollandiana*, VI, 134.
62. *AASS*, Mar., III, 553, col. 2.
63. Rees, p. 177.
64. Plummer, I, 101.
65. *Petits Boll.*, IV, 238.
66. Lucia and Geminianus, Baring-Gould, X, 260.
67. Budge, IV, 1072.
68. Rees, p. 48.
69. *Ibid.*, p. 64. See also, Sophia, *AASS*, Jan., II, 605, col. 1.
70. *AASS*, Nov., IV, 458, col. 2.
71. Horstmann, II, 103. See also, Hilda, Horstmann, *The Lives of Women Saints, EETS*, p. 57. Stratonice changed serpents into dust, Budge, III, 720.
72. *AASS*, Jan., I, 266, col. 2 and 279 col. 1. Other vermin were changed into stones. See Virgins of Eischellen, *AASS*, June, III, 126, col. 2.
73. Baring-Gould, XIII, 338.
74. Budge, *History of the Virgin Mary*, p. 76.
75. Rees, p. 240.
76. *AASS*, Feb., I, 170, col. 2.
77. *AASS*, July, II, 414, col. 2.
78. Plummer, I, 58. See also, Coemgenus, *AASS*, June, I, 315, col. 1.
79. Plummer, I, 58.
80. Caxton, II, 165.
81. A. le Grand, p. 18.
82. *AASS*, Aug., VI, 645, col. 1.
83. Horstmann, II, 205. The same miracle was performed by Brigida, *AASS*, Feb., I, 181, col. 2 and Darerca, *ibid.*, July, II, 294, col. 1.
84. *AASS*, Mar., II, 571, col. 2.
85. Caxton, V, 146.
86. Thomas of Florence, *AASS*, Oct., XIII, 890, col. 1.
87. *AASS*, Mar., I, 278, col. 1.
88. *AASS*, July, II, 409, col. 1.
89. *AASS*, July, II, 432, col. 2.
90. A. le Grand, p. 280.
91. *AASS*, Jan., I, 317, col. 2.
92. *AASS*, Aug., I, 350, col. 2. See Isaac, Budge, III, 819.
93. *AASS*, Mar., I, 279, col. 2.
94. Gall, *AASS*, Oct., VII, 907, col. 2.
95. Veronus, *AASS*, Mar., III, 849, col. 1.
96. Paul and Juliana, *AASS*, Aug., III, 449, col. 2.
97. Paul and Juliana, *AASS*, Aug., III, 452, col. 1.
98. Comgallus, Plummer, II, 15.
99. Mochua, *AASS*, Jan., I, 46, col. 2. See Fechin, Baring-Gould, I, 311.
100. *AASS*, Jan., II, 501, col. 2.
101. Simon Stylites Jr., May, V, 390, col. 1.
102. Coleta, *AASS*, Mar., I, 585, col. 1. See Caxton, VI, 61.
103. Albeus, Plummer, I, 50.

104. Plummer, II, 18.

105. Napier, *History of the Holy Rood-tree*, p. 16. Gonsalvo's curse changed white bread to black, *AASS*, Jan., I, 647, col. 2.

106. Caxton, II, 196.

107. Baring-Gould, VII, 352.

108. Cyriacus and Julitta, Budge, II, 499.

109. Plummer, I, 173.

110. *AASS*, Nov., III, 405, col. 2. Elisha turned famine into great abundance, Budge, IV, 1019.

111. Rees, p. 247.

112. *Ibid.*, p. 260. Hervé, A. le Grand, p. 234, blessed his feet, and they became so hard that he could walk uninjured on sharp stones.

113. Pinkerton, *Scottish Saints*, II, 83.

114. Leo IX, *Analecta Bollandiana*, XXV, 296.

115. Melanius, *AASS*, Jan., I, 330, col. 2.

116. *Petits Boll.*, IV, 239.

117. *AASS*, Aug., I, 656, col. 2. See also, Horstmann, *The Lives of the Women Saints*, p. 92. Modwenna changed her daughter's beauty into ugliness.

118. A. le Grand, p. 307.

119. *AASS*, Feb., II, 658, col. 2. See also, *AASS:* Medardus, June, II, 88, col. 1. Facundinus, Aug., VI, 482, col. 1; and Genesius, Oct., XII, 547, col. 1. See also, Julien of Mans, *Petits Boll.*, II, 41; Ninian, Pinkerton, *Scottish Saints*, I, 29; Tathan, Rees, p. 586; Remaclus, Baring-Gould, X, 40; and Vincent and Sabina, *ibid.*, XII, 649.

120. *AASS:* Proculus, Mar., III, 453, col. 1; Fiacrius, Aug., VI, 606, col. 2; Remigius, Oct., I, 141, col. 2; Colman, Oct., VI, 354, col. 2; and Papulus, Nov., I, 593, col. 1. See also, Maudez, A. le Grand, p. 608; Mildreda, Horstmann, II, 194; and James, Caxton, IV, 102.

121. *AASS*, Aug., VI, 643, col. 2. See also, Palladius, *ibid.*, June, IV, 97, col. 1.

122. Horstmann, II, 420.

123. *AASS*, May, III, 249, col. 1. See David, Rees, p. 119.

124. *AASS*, Feb., I, 170, col. 2.

125. Horstmann, II, 524.

126. *AASS*, Aug., II, 763, col. 1.

127. *Petits Boll.*, IV, 286.

128. Caxton, III, 140.

129. *AASS:* Odilon, Jan., I, 74, col. 1. Leo, Pope, Apr., II, 660, col. 2; Felix, Cappucin, May, IV, 255, col. 1; Anthony of Padua, June, II, 730, col. 2; Modwenna, July, II, 308, col. 1; Peter, Confessor, Aug., VI, 641, col. 2; Rosa, Sept., II, 434, col. 2; Romanus, Oct., X, 98, col. 1; Stephan, Oct., XIII, 10, col. 2; and Winnocus, Nov., III, 266, col. 2. See also, Killian, *Analecta Bollandiana*, XX, 440; Albeus, Plummer, I, 53; Benoit of Monte Casino, *Petits Boll.*, III, 571; Marcellin, *ibid.*, IV, 532; and Donatus, Caxton, IV, 203.

130. *AASS:* Guidonis, Mar., III, 914, col. 2 and Nonnosus, Sept., I, 411, col. 1.

131. *AASS:* Fridolinus, Mar., I, 436, col. 2; Coleta, Mar., I, 566, col. 1;

Benedict, Mar., III, 277, col. 1; Anthony of Florence, May, I, 342, col. 2; and Bernardinus, May, V, 268*, col. 1. See also, Francis of Assisi, *Analecta Bollandiana*, XVIII, 170; Petrocus, Horstmann, II, 319; Swithun, *ibid.*, II, 358; Finan, Plummer, II, 95, and Molua, *ibid.*, II, 212.

132. Margarita of Hungary, *AASS*, Jan., II, 904, col. 1; Samson, *Analecta Bollandiana*, VI, 143; and Ciaranus, Plummer, I, 205.

133. *AASS:* Coleta, Mar., I, 612, col. 2; Gertrude, Mar., II, 608, col 1; Francis of Paula, Apr., I, 129, col. 1; Moling, June, III, 409, col. 1; Agilus, Aug., VI, 584, col. 2; and Faro, Oct., XII, 615, col. 2. See Aldhelm, Horstmann, I, 39.

134. *AASS*, Feb., III, 100, col. 1.

135. *AASS*, Mar., I, 563, col. 1.

136. *Analecta Bollandiana*, XVIII, 170.

137. Caxton, IV, 54.

138. A. le Grand, p. 80.

139. *AASS*, Mar., I, 53, col. 2. Kieran restored life after seven days, *AASS*, Mar., I, 398, col. 2. Peter revived a dead boy after three months, Budge, IV, 1066.

140. Plummer, II, 23.

141. Rees, p. 57.

142. Budge, II, 403.

143. *AASS*, May, II, 229, col. 2. See Budge: Basilides, I, 40; Bula, I, 190; Pawli, I, 122; and Isidore, III, 909.

144. Plummer, I, 59.

145. *AASS:* William, Jan., I, 64, col. 1; Amandus, Feb., I, 854, col. 2; Walricus, Apr., I, 19, col. 1; and Germanus, July, VII, 301, col. 1. See also, Aegidius, *Analecta Bollandiana*, IX, 408 and 420.

146. Furnivall, *EETS*, 11, 3241-3296.

147. Baring-Gould, X, 260.

148. See David, Rees, p. 110; Benedict, *Analecta Bollandiana*, I, 83; Vouga, A. le Grand, p. 223; and Guennolé, *ibid.*, p. 61 and p. 65.

149. See Wenefreda, Horstmann, II, 418; Benno, Rees, p. 16; Cadoc, *ibid.*, p. 46; Mochoemog, Plummer, II, 178; Boecius, *ibid.*, I, 92; Coemgenus, *ibid.*, I, 140 and 253; Gildas, A. le Grand, p. 20; and Mennas, Baring-Gould, XIII, 240. Note the curious miracle of Spiridion who replaced the heads of mules and restored them to life. However, he put the white head upon the chestnut mule and conversely. Baring-Gould, XV, 182.

150. Plummer, II, 122.

151. *AASS:* Julius and Julianus, Jan., II, 1103, col. 1; Briocus, May, I, 93, col. 1; and John the Good, Oct., IX, 761, col. 1. See also, Joachim, *Analecta Bollandiana*, XIII, 393.

152. Pope Leo, Horstmann, I, 68; William D'Oulx, *Petits Boll.*, IV, 80; Luke, Budge, I, 181; and John of Damascus, *ibid.*, II, 349.

153. Aengussius, *AASS*, Mar., II, 86, col. 2.

154. Peter, Martyr, *AASS*, Apr., III, 693, col. 1 and Lugidius, *ibid.*, Aug., I, 343, col. 1.

155. Molua, Plummer, II, 208.

156. Pope Leo, *AASS*, Apr., II, 674, col. 1; Audiutoris, *ibid.*, Apr.,

III, 825, col. 2; Matthew, Budge, II, 454; Theodore, *ibid.*, IV, 1101; and Livinus, Baring-Gould, XIII, 304.

157. See Matthew of Westminster, A.D. 530 and A.D. 1098; John Glyde, *The New Suffolk Garland* (Ipswich, 1866), p. 296, reports a case of a girl speaking without a tongue.

158. Baring-Gould, IX, 49.

159. *AASS*, Sept., VII, 833, col. 1.

160. Horstmann, II, 461. See Fides, *Analecta Bollandiana*, VIII, 74.

161. Caxton, III, 37. See William Pichon, A. le Grand, p. 345.

162. *AASS*, July, VI, 45, col. 1.

163. *AASS*, May, III, 191, col. 2.

164. *AASS*, Oct., V, 457, col. 2.

165. *Petits Boll.*, VI, 622.

166. Rees, p. 77. See Tathan, *ibid.*, p. 260.

167. Plummer, I, 93.

168. Caxton, II, 202.

169. *Analecta Bollandiana*, XVIII, 169.

170. *AASS:* Colman, June, II, 26, col. 1; and Hyacinth, Aug., III, 345, col. 2. See Plummer: Abban, I, 6; Ciaranus, I, 202; and Finan, II, 90; also, Modwenna, Horstmann, II, 209.

171. Moduenna, *AASS*, July, II, 299, col. 1; Mansuetus, *ibid.*, Sept., I, 644, col. 2; Ciaranus, Plummer, I, 223; Servan, Pinkerton, *Scottish* Saints, II, 127; and Malo, A. le Grand, p. 595.

172. *AASS:* Stanislaw, May, II, 262, col. 2; and Germanus, July, VII, 288, col. 2. See Albeus, Plummer, I, 48.

173. Aidus, Rees, p. 233.

174. Prudentius, Baring-Gould, IV, 363. See Martin, *AASS*, Nov., III, 125, col. 2.

175. Mochua, Plummer, II, 188.

176. Pontius, Mar., III, 683, col. 2.

177. Pharaildis, *AASS*, Jan., I, 172, col. 1; Gerard, *ibid.*, May, III, 249, col. 2; Leudomerus, *ibid.*, Oct., I, 336, col. 2; Kentigern, Pinkerton, *Scottish Saints*, II, 112; and Makari, Budge, II, 373.

178. Baring-Gould, X, 163.

179. *AASS:* Amator, May, I, 58, col. 1, stolen money; Alena, June, III, 404, col. 2, goose stolen; Lindanus, July, I, 346, col. 2, wine taken; Mansuetus, Sept., I, 647, col. 2, cow stolen; Remigius, Oct., I, 145, col. 1, sacred vase purloined; and Vinardus, Oct., V, 670, col. 1, goose stolen. See Lukardis, *Analecta Bollandiana*, XVIII, 359, stolen horse.

180. *AASS:* Benedict, Mar., III, 309, col. 1; Moduenna, July, II, 299, col. 1; Rufinus, Aug., VI, 819, col. 2; Birgitta, Oct., IV, 599, col. 1; and Joannicius, Nov., II.1, 402, col. 2. See Ruadan, Plummer, II, 242; and Martial, *Analecta Bollandiana*, I, 423.

181. *AASS*, Feb., I, 692, col. 2. See also, Coleta, *AASS*, Mar., I, 553, col. 2.

182. *AASS*, Oct., V, 683, col. 2. Francis of Assisi restored a dead tree, *Analecta Bollandiana*, XVIII, 171.

183. Plummer, I, 93.

184. *AASS:* Heldradus, Mar., II, 334, col. 2 and Columba ab Hiensi,

June, II, 217, col. 1. See Ciaranus, Plummer, I, 231.

185. *AASS*, Oct., VII, 99, col. 1.

186. *AASS:* Jan., I, 878, col. 1 and Mar., I, 394, col. 2.

187. See Foster, *A Stanzaic Life of Christ*, 11. 2737-2796.

188. *AASS*, May, I, 342, col. 1.

189. Rees, p. 241.

190. *The Lives of English Saints*, IX, 89.

191. Vincent of Ferrara restored fertility to some women, *AASS*, Apr., I, 509, col. 2; Seraphinus restored lost color, *ibid.*, Oct., VI, 154, col. 2; Majolus restored a swampy place to dry ground, *ibid.*, May, II, 666, col. 2; Felix made spoiled fruit good, *ibid.*, May, IV, 230, col. 2; Mathilda made a beast cough up some swallowed money, *ibid.*, Mar., II, 366, col. 2; Cuthbert caused a sea-calf to restore his swallowed psalter, Horstmann, I, 217; and Francis of Paula made his ass shake off the shoes which a blacksmith had just nailed on, because the holy man had no money and the laborer was not generous, Baring-Gould, IV, 32.

192. *AASS:* Odilon, Jan., I, 73, col. 2 and 74, col. 1; Tillon, Jan., I, 380, col. 1; Frodobert, Jan., I, 508, col. 2; Oringa, Jan., I, 653, col. 1; Urban, Jan., II, 492, col. 1; Polycarp, Jan., II, 700, col. 2; Sorus, Feb., I, 202, col. 1; Benedict, Feb., II, 616, col. 2; Victoris, Feb., III, 666, col. 1; Coleta, Mar., I, 553, col. 2, 563, col. 1; and 565, col. 2; Stephan, Mar., I, 807, col. 2; Gregory, Pope, Mar., II, 210, col. 1; Andrew Galleranis, Mar., III, 53, col. 1; Benedict, Mar., III, 289, col. 1; Herlinde, Mar., III, 389, col. 1; Hermelandus, Mar., III, 581, col. 2; Francis of Paula, Apr., I, 110, col. 2; Vincent Ferrara, Apr., I, 504, col. 1; Waldetrudis, Apr., I, 841, col. 1; Lidwige, Apr., II, 286, col. 2; Peter, Gonsalez, Apr., II, 394, col. 2; Ursmarus, Apr., II, 568, col. 1; Bernard, Apr., II, 684, col. 1; Catharine of Sienna, Apr., III, 888, col. 2 and 929, col. 2; Philipp, May, I, 425, col. 1; Sacerdotis, May, II, 19, col. 1; Boniface, May, III, 372, col. 2; Felix Cappucino, May, IV, 209, col. 2 and 269, col. 2; Austregisilius, May, V, 230*, col. 2; Bernardinus, May, V, 276*, col. 2; John Parmensis, May, V, 180, col. 2; Maximinus, May, VII, 30, col. 1; Sophia, June, I, 404, col. 2; Henry Baucenensis, June, II, 374, col. 2; John and Facundus, June, II, 633, col. 2; Anthony of Padua, June, II, 730, col. 2; Abraham, June, II, 1058, col. 1; Ferdinand, June, V, 332, col. 2; Theobaldus, June, V, 597, col. 1; Carilefus, July, I, 94, col. 2; Eparchius, July, I, 115, col. 1; Valentinus, July, II, 42, col. 1; Berta, July, II, 60, col. 2; Goar, July, II, 339, col. 1; Davanzatus, July, II, 527, col. 2; Robert Salentini, July, IV, 505, col. 2; Glodesinde, July, VI, 223, col. 1; Dominicus, Aug., I, 620, col. 1; Amadeus, Aug., II, 585, col. 1; Radegundis, Aug., III, 92, col. 1; Arnulf, Aug., III, 246, col. 2; Theodorus, Aug., III, 279, col. 1; Filibert, Aug., IV, 78, col. 1; James Mevanatis, Aug., IV, 729, col. 2; Margarita, Aug., V, 853, col. 1; Julian, Aug., VI, 185, col. 1; Agilus, Aug., VI, 586, col. 2; Bertinus, Sept., II, 588, col. 2; Elia, Sept., III, 867, col. 2; Margarita, Sept., IV, 137, col. 2; Ysarnus, Sept., VI, 744, col. 1; Remigius, Oct., I, 141, col. 1; Geraldus, Oct., VI, 320, col. 2; Mauritius, Oct., VI, 381, col. 1; Bertrandus, Oct., VII, 1178, col. 2 and 1179, col. 1; Wendelinus, Oct., IX, 345, col. 2; Bernard, Oct., XII, 21, col. 2 and 101, col. 2; Angelo, Oct., XIII, 676, col. 2; Willi-

brordus, Nov., III, 449, col. 1; and Constantinus, Nov., IV, 643, col. 1. See also, *Analecta Bollandiana;* Ansbert, I, 189; Vivianus, VIII, 267 and 274; Paul Jr., XI, 56; Peter Celestin, XVI, 445; and Runan, XVII, 164. See also, Willibrord, Horstmann, II, 449; Wlfhilde, *ibid.*, II, 509; Ciaranus, Plummer, I, 214; Genoveva, *Petits Boll.*, I, 99; Frobert, *ibid.*, I, 224; Sour, *ibid.*, II, 194; Henry Suzo, *ibid.*, III, 125; Bertin, *ibid.*, X, 495; Remi, *ibid.*, XI, 588; and Herblon, A. le Grand, p. 660.

193. *AASS,* May, IV, 241, col. 2 and Plummer, I, 56.

194. Ebba, Horstmann, I, 307; Modwenna, *ibid.*, II, 209; and Brieuc, A. le Grand, p. 152.

195. *AASS,* Nov., I, 224, col. 2 and Horstmann, *The Lives of Women Saints, EETS,* p. 62.

196. *AASS:* Berachius, Feb., II, 836, col. 1; Carthacus, May, III, 387, col. 2; Darerca, July, II, 293, col. 1; Arnulph, July, IV, 439, col. 2; Salaberga, Sept., VI, 528, col. 1; and Elfleda, Oct., X, 221, col. 1.

197. Horstmann, II, 209.

198. *AASS,* Feb., I, 169, col. 2.

199. Comgallus, *AASS,* May, II, 585, col. 2; Lugidius, *ibid.*, Aug., I, 350, col. 2; Samthanne, Plummer, II, 255; Munnu, *ibid.*, II, 233; and Aidus, Rees, p. 246.

200. Coemgenus, Plummer, I, 237; Kenelm, Horstmann, II, 111; and Kevin, Baring-Gould, VI, 27.

201. *AASS:* Genoveva, Jan., I, 143, col. 1; Severinus, Jan., I, 493, col. 1; Sulpitius, Jan., II, 168, col. 1; Praejectus, Jan., II, 636, col. 2; Vedastus, Feb., I, 808, col. 1; Eucherius, Feb., III, 219, col. 2; Martin, Apr., I, 807, col. 2; Peter Gonsalez, Apr., II, 397, col. 1; Agnes, Apr., II, 798, col. 2; Peter, Martyr, Apr., III, 691, col. 1; Juvenalis, May; I, 389, col. 1; Mafalda, May, I, 766, col. 1; Rolende, May, III, 244, col 1; Isidore, May, III, 516, col. 2; Felix, May, IV, 231, col. 1; Desiderius, May, V, 252, col. 2; Valerius and Ruffinus, June, II, 798, col. 2; Michelina, June, III, 932, col. 1; Francis Solano, July, V, 903, col. 2; Cajetanus, Aug., II, 309, col. 2; Clara, Aug., II, 756, col. 1; Bartholomew, Aug., V, 62, col. 2; Aredius, Aug., V, 179, col. 2; Patricia, Aug., V, 222, col. 1; Nonnosus, Sept., I, 411, col. 1; Limbania, Sept., II, 798, col. 2; Januarius, Sept., VI, 890, col. 1; Ermenfredus, Sept., VII, 122, col. 2; Bonaventura, Oct., XII, 136, col. 1; Pirminius, Nov., II.1, 40, col. 1; Gregorius, Nov., II.1, 466, col. 1; and Willibrordus, Nov., III, 444, col. 2. See also, Peter Celestin, *Analecta Bollandiana,* XVI, 444; Anselm, Horstmann, I, 67; John of Beverly, Horstmann, II, 62; William of Aquitaine, *Petits Boll.*, II, 432; Vincent, *AASS,* July, III, 678, col. 1; and Remigius, Oct., I, 142, col. 2.

202. *AASS,* Aug., II, 644, col. 2.

203. Horstmann, II, 353. See also, Brigida, *AASS,* Feb., I, 171, col. 1.

204. *AASS,* May, IV, 364, col. 1.

205. *AASS:* Euthymius, Jan., II, 309, col. 1; Andrea Corsini, Jan., II, 1068, col. 2; Berlendis, Feb., I, 382, col. 2; Jordan, Feb., II, 726, col. 2; Conrad, Hermit, Feb., III, 166, col. 2; Ulricus, Feb., III, 229, col. 2; Duthacus, Mar., I, 800, col. 1; Stephan Abbot, Mar., I, 805, col. 1; Fran-

cisca, Mar., II, 95*, col. 2; Peter, Hermit, Mar., II, 99, col. 2; Andrew Galleranis, Mar., III, 53, col. 1; Tomassius, Mar., III, 597, col. 1; Francis of Paula, Apr., I, 128, col. 2; Vincent Ferrara, Apr., I, 504, col. 1; Agnes, Apr., II, 799, col. 1; Gerardus, Apr., III, 210, col. 1; Zita, Apr., III, 503, col. 2; Luchesius, Apr., III, 600, col. 1; Catharine of Sienna, Apr., III, 927, col. 2; Anthony of Florence, May, I, 340, col. 2; Peter of Tarentas, May, II, 333, col. 2; Magdalena, May, III, 257, col. 2; Humiliana, May, IV, 393, col. 2; Peter Caelestin, May, IV, 431, col. 2; Ives, May, IV, 555, col. 1 and 597, col. 1; Humilitatis, May, V, 211, col. 1; Pergentinus and Laurentinus, June, I, 273, col. 1; Peter Athonita, June, II, 550, col. 1; Gaudentius and Culmatus, June, III, 848, col. 2; Godeleva, July, II, 420, col. 1; Peter, Abbot, July, III, 117, col. 1; Walthenus, Aug., I, 262, col. 2; Dominicus, Aug., I, 586, col. 2; Clara, Aug., II, 756, col. 1; Arnulf, Aug., III, 246, col. 2; Laurentius, Aug., III, 307, col. 2; Philipp Benitii, Aug., IV, 680, col. 1; James Mevanatis, Aug., IV, 729, col. 2; Severus, Aug., V, 163, col. 1; Margaret, Aug., V, 853, col. 1; Licerius, Aug., VI, 47, col. 2; Peter, Confessor, Aug., VI, 642, col. 1; Nicolas Tolentini, Sept., III, 655, col. 2; Ludovicus, Oct., V, 327, col. 2; Peter de Alcantara, Oct., VIII, 743, col. 1; John the Good, Oct., IX, 747, col. 1; Albert and Gerard, Oct., XI, 766, col. 1; Bernard, Oct., XII, 101, col. 2; Bonaventura, Oct., XII, 139, col. 1; and Lazarus, Nov., III, 604, col. 2. See also Emmerammus, *Analecta Bollandiana*, VIII, 253; Didacus, Surius, XI, 446; Illtyd, Rees, 174; Wallenus, Horstmann, II, 408; Cuthbert, *ibid.*, I, 219; Columban, A. le Grand, p. 766; Francis of Giralamo, *Petits Boll.*, V, 470; Germaine, *ibid.*, VII, 56; James of Bévagna, *ibid.*, X, 163; Gillles, *ibid.*, IV, 636; Richard, *ibid.*, IV, 182; Jean-Joseph, *ibid.*, III, 172; Christopher, Budge, III, 776; and Laurence, Caxton, IV, 218.

206. Bertholdus, *AASS*, July, VI, 484, col. 1 and Stanislai Kostkae, *Analecta Bollandiana*, XIV, 299.

207. *AASS:* Theodosius, Jan., I, 681, col. 1; John Reomaensis, Jan., II, 861, col. 2; Stephan, Abbot, Mar., I, 806, col. 2; Theophanis, Mar., II, 221, col. 2; Guthlac, Apr., II, 58, col. 1; Gerardus, June, I, 769, col. 1; William, July, II, 159, col. 2; Hypatius, June, III, 323, col. 2; Avitus, June, III, 354, col. 2; and Thomas Villanova, Sept., V, 942, col. 1. See also, Columbanus, Horstmann, I, 209; Aidus, Rees, p. 246; Isidore, *Petits Boll.*, V, 433; Jean-Francois Régis, *ibid.*, VII, 94; and Nicholas, Caxton, II, 112.

208. *AASS:* Berachius, Feb., II, 838, col. 2; Benedict, Mar., III, 283, col. 2; William Politiensis, Apr., II, 470, col. 1; Gerard, Apr., III, 209, col. 2; Cronan, Apr., III, 582, col. 1; Catharine of Sienna, Apr., III, 927, col. 2; Columba Retinae, May, V, 337*, col. 2; Theobaldus, June, I, 138, col. 2; Guido, June, II, 603, col. 2; Godeleva, July, II, 412, col. 1; Verena, Sept., I, 165, col. 2; and Teresia, Oct., VII, 360, col. 1. See Samthanne, Plummer, II, 255.

209. Richard, *AASS*, Apr., I, 303, col. 1; Verdiana, Baring-Gould, II, 32; and 'Ammata Krestos, Budge, III, 941.

210. Peter of Tarentas, May, II, 328, col. 2 and Maria, May, III, 553, col. 2.

211. Luchesius, *AASS*, Apr., III, 596, col. 2.

212. *AASS,* July, VI, 625, col. 2 and Amicus, Nov., II.1, 98, col. 2.

213. Ruadanus, Apr., II, 385, col. 2 and Runan, *Analecta Bollandiana,* XVII, 165.

214. John, Confessor, *AASS,* Oct., V, 143, col. 1.

215. Isidore, *AASS,* May, III, 522, col. 1.

216. Cronan, Plummer, II, 28, beer, butter, and wheat were increased; Elijah, Budge, II, 461, flour and fat; and Peter, *ibid.,* Budge, IV, 1065.

217. Plummer, II, 245.

218. AASS, Sept., II, 736, col. 1.

219. *AASS,* Mar., I, 565, col. 2. See Coemgenus, *ibid.,* June, I, 312, col. 1.

220. *AASS,* Apr., II, 98, col. 2.

221. *AASS,* June, I, 739, col. 1.

222. *AASS:* Odilon, Jan., I, 73, col. 2; Caradoc, Apr., II, 151, col. 2; Bertholdus, July, VI, 478, col. 2; and Pirminius, Nov., II.1, 44, col. 1. See Cuthbert, *Surtees Society,* I, 236; Cadoc, Rees, p. 354; Hermeland, *Petits Boll.,* III, 632; and Robert of Chaise-Dieu, *ibid.,* V, 7.

223. AASS: Brigida, Feb., I, 158, col. 2; Antonius Patriarch, Feb., II, 627, col. 2; Amalberga, July, III, 101, col. 2; John Gualbertus, July, III, 363, col. 2; Margareta, Sept., I, 594, col. 2; and Magnobodus, Oct., VII, 943, col. 2. See also, Modwenna, Horstmann, II, 209; Aedus, Plummer, I, 43; Albeus, *ibid.,* I, 49; Lasrianus, *ibid.,* II, 133; and Isidore, *Petits Boll.,* V, 433.

224. *AASS:* Apollonius, Jan., II, 624, col. 1; Simeon Priscus, Jan., II, 710, col. 2; Senan, Mar., I, 766, col. 1; John, Hermit, Mar., III, 698, col. 1; John in Puteo, Mar., III, 832, col. 2; Caradoc, Apr., II, 151, col. 2; Peter Gonsalez, Apr., II, 395, col. 1; William Firmati, Apr., III, 337, col. 1; Comgallus, May, II, 586, col. 1; Felix Cappucin, May, IV, 255, col. 1; Andrew Sali, May, VI, 10*, col. 1; Coemgenus, June, I, 314, col. 1; Zeno, June, III, 853, col. 1; Dominicus, Aug., I, 591, col. 1; Paul and Juliana, Aug., III, 450, col. 1; Theodata and Socrates, Oct., X, 13, col. 2; and Benevenuta, Oct., XIII, 161, col. 2. See also, Brendan, Plummer, I, 110; Ite, *ibid.,* II, 119; and Samuel, Budge, II, 366.

225. *AASS:* Hypolistus, May, I, 42, col. 2; Agnes, Apr., II, 796, col. 1; and Rosa, Sept., II, 439, col. 2.

226. Plummer, I, 52 and 57.

227. *AASS:* Agatha, Feb., I, 639, col. 2; Aldericus, Feb., I, 924, col. 2; Auxentius, Feb., II, 776, col. 1; Eucherius, Feb., III, 219, col. 1; Maternianus, Apr., III, 760, col. 2; Anthony, Apr., III, 833, col. 2; Gengulphus, May, II, 649, col. 2; Madelgisilus, May, VII, 269, col. 1; Columba ab Hiensi, June, II, 217, col. 2; Valerius and Ruffinus, June, II, 798, col. 1; Raymund Lullus, June, V, 679, col. 2; Dado, Aug., IV, 827, col. 1; Marcianus and John, Oct., VIII, 835, col. 2. See also, Martin of Tours, *Analecta Bollandiana,* III, 247; and Jean Grandé, *Petits Boll.,* VI, 434.

228. *AASS:* Stephan, Feb., II, 212, col. 1; Lidwige, Apr., II, 287, col. 1; Hugo, Apr., III, 643, col. 2; Margarita, Aug., V, 853, col. 1; Thomas Villanova, Sept., V, 944, col. 1; and John de Meda, Sept., VII, 359, col. 1. See Loye, Caxton, III, 263; and Sura, Baring-Gould, II, 252.

229. *AASS,* Feb., II, 788, col. 1.

230. *AASS*, Oct., VIII, 611, col. 1 and A. le Grand, p. 561.
231. *AASS*, Aug., I, 570, col. 2 and Oct., V, 327, col. 1.
232. Baltherus and Bilfridus, *AASS*, Mar., I, 449, col. 2; Abban, Plummer, I, 32; and Beuno, Baring-Gould and Fisher, *Lives of the British Saints*, I, 220.
233. J. G. Evans, *The Text of the Book of Llan Dâv* (Oxford, 1893), p. 127 ff.
234. *AASS*, Jan., II, 624, col. 1 and Fremund, Horstmann, I, 451.
235. *AASS*, Feb., I, 170, col. 1.
236. *AASS*, Jan., II, 352, col. 1. See also, Sophia, Budge, I, 17.
237. Coleta, *AASS*, Mar., I, 551, col. 1; Anthony of Florence, *ibid.*, May, I, 340, col. 2; Modwenna, Horstmann, II, 208; Petrocus, *ibid.*, II, 319; and Epiphanius, Budge, III, 897.
238. Valerius, *AASS*, Oct., IX, 533, col. 2.
239. Patrick, *AASS*, Mar., II, 563, col. 2; and Menna, *ibid.*, Oct., II, 154, col. 1.
240. A. le Grand, p. 42.
241. Baring-Gould, XV, 188.
242. Pinkerton, *Scottish Saints*, I, 67.
243. *AASS*, Apr., III, 647, col. 2.
244. *AASS:* Agnes, Apr., II, 796, col. 1 and 800, col. 2; Andrew Galleranis, Mar., III, 54, col. 2; Bernard, Apr., II, 239, col. 2; and Dorothea, Feb., I, 774, col. 2.
245. *Petits Boll.*, IV, 405.
246. *AASS*, Mar., I, 840, col. 2.
247. *AASS*, June, III, 240, col. 2. See also, *AASS:* Wicterpus, Apr., II, 551, col. 1; Andrew Sali, May, IV, 6*, col. 1; and Theodata and Socrates, Oct., X, 17, col. 1.
248. *AASS*, Jan., II, 660, col. 1.
249. *AASS:* Senan, Mar., I, 766, col. 1; Comgallus, May, II, 586, col. 2; and Declan, July, V, 597, col. 2.
250. *AASS*, Jan., II, 961, col. 1.
251. *AASS*, Sept., I, 262, col. 2.
252. Remigius, *AASS*, Oct., I, 146, col. 2.
253. Leonorius, *AASS*, July, I, 125, col. 1.
254. Patrick, *AASS*, Mar., II, 548, col. 1.
255. Agnes of Monte-Pulciano, *Petits Boll.*, IV, 546.
256. Briocus, *AASS*, May, I, 93, col. 1.
257. Imelda, *AASS*, May, III, 184, col. 2.
258. Raymund Nonnatus, Aug., VI, 740, col. 2.
259. Endeus, Plummer, II, 68; and Lasrianus, *ibid.*, II, 136.
260. Aldhelm, William of Malmesbury, *History of the Kings of Britain*, Bk. II, c. 6.
261. Plummer, II, 111. See also, *AASS:* Richard, Apr., I, 304, col. 2; Patrick, Mar., II, 561, col. 1; and Amicus, Nov., II.1, 94, col. 1. See James Nisibis, *Petits Boll.*, VIII, 322 and Stratonice, Budge, III, 720.
262. Budge, II, 328.
263. A. le Grand, p. 50.
264. Budge, II, 339.

265. *AASS,* Aug., VI, 517, col. 2. See Willibrord, Horstmann, II, 450.

266. *Petits Boll.,* IV, 624.

267. Ives, *AASS,* May, IV, 595, col. 2; Ethelburga, *ibid.,* Oct., V, 650, col. 1; Erkenwald, Horstmann, I, 392; Napier, *History of the Holy Rood-tree,* p. 24; and Parker, *The Middle English Stanzaic Version of the Life of Anne,* 11. 2322-2327.

268. Plummer, I, 36. See Fiacre, *Petits Boll.,* X, 334.

269. *AASS,* Mar., III, 819, col. 1.

270. *AASS,* Apr., III, 216, col. 1.

271. *AASS,* Mar., II, 566, col. 2.

272. Plummer, II, 81.

273. *AASS,* Aug., VI, 606, col. 1.

274. *AASS:* Raimund de Pennaforti, Jan., I, 412, col. 1; Launomarus, Jan., II, 232, col. 1; Laurentius Illuminatore, Feb., I, 363, col. 2; Mauritius, Mar., III, 254, col. 1; Macarius, Apr., I, 885, col. 1; Sacerdote, May, II, 796, col. 2; Columba ab Hiensi, June, II, 221, col. 2; Raynerius, June, III, 447, col. 2; Simeon, Monk, July, VI, 329, col. 2; Rusticula, Aug., II, 661, col. 2; and Lupus, Sept., I, 257, col. 2. See also, Vivianus, *Analecta Bollandiana,* VIII, 276; Lasrianus, Plummer, II, 136; Genoveva, *Petits Boll.,* I, 98; Desle, *ibid.,* I, 459; Martyrs of d'Avignonet, *ibid.,* VI, 298; and Basil, Budge, II, 464.

275. Andrew, Budge, *Contendings of the Apostles,* p. 209.

276. Abba Shalusi, Budge, I, 106.

277. *AASS:* Viventius, Jan., I, 804, col. 2; Prisca, Jan., II, 185, col. 1, 186, col. 1; and 187, col. 1; Fabian, Jan., II, 254, col. 2; Sebastian, Jan., II, 273, col. 2; Julian, Jan., II, 765, col. 2; Thyrsus, Jan., II, 816, col. 1; Theodula, Feb., I, 657, col. 1; Ananias and Peter, Feb., III, 492, col. 2; Claudianus, Mar., I, 428, col. 2; Hilarius, Mar., II, 419, col. 2; Carpus, Apr., II, 122, col. 1; Paternus, Apr., II, 427, col. 2; Felicis, Apr., III, 99, col. 2; Mocius, May, II, 622, col. 2; Glyceria, May, III, 189, col. 2; Melitius, May, V, 443, col. 2; Conus, May, VII, 8, col. 2; Secundus, June, I, 53, col. 2; Montanus, June, III, 280, col. 1; Otto, July, I, 410, col. 2; Christina, July, V, 525, col. 2; Tibertius and Chromatius, Aug., II, 621, col. 2; Hermione, Sept., II, 186, col. 1; Martyrs of Alexandria, Sept., VI, 232, col. 2; Firmin, Sept., VII, 54, col. 1; Wenceslaus, Sept., VII, 828, col. 2; Veranus, Oct., VIII, 468, col. 2; Benignus, Nov., I, 152, col. 2; Amantius, Nov., II.1, 277, col. 2; and Ernestus, Nov., III, 616, col. 2; Romanus, *Analecta Bollandiana,* V, 186; Stephan, *ibid.,* I, 476; Samson, *ibid.,* VI, 108; and Tatia, Budge, I, 252.

278. *AASS:* Albert, Hermit, Jan., I, 404, col. 1; Severinus, Jan., I, 491, col. 1; Viventius, Jan., I, 811, col. 1; Furseus, Jan., II, 43, col. 1; Sebastian, Jan., II, 270, col. 1; Sigesbert, Feb., I, 238, col. 2; Rembert, Feb., I, 565, col. 1; Evermodus, Feb., III, 49, col. 1; Victoris, Feb., III, 667, col. 1; Rudesindus, Mar., I, 114, col. 1; Oldegarius, Mar., I, 493, col. 1; Anselm, Mar., II, 662, col. 2; Wulfrannus, Mar., III, 156, col. 1; Benedict, Mar., III, 341, col. 2; Quirinus, Mar., III, 550, col. 2; Marianus, Apr., II, 760, col. 2; Agnes, Apr., II, 812, col. 1; Richarius, Apr., III, 452, col. 1; Eutropius, Apr., III, 738, col. 2; Sacerdotis, May, II, 22, col. 1; John of

Beverly, May, II, 183, col. 1; Chryspolitus, May, III, 23, col. 2; Honoratus, May, III, 614, col. 1; Ubaldus, May, III, 650, col. 2; Sira, May, IV, 180, col. 1; Dunstan, May, IV, 382, col. 2; Urban, May, VI, 21, col. 1; Leo Abbot, May, VI, 74, col. 2; Augustine of Canterbury, May, VI, 406, col. 1; Helladius, May, VI, 711, col. 2; Restitutus, May, VII, 12, col. 2; Hu(c)bertus, May, VII, 279, col. 1; Gibrianus, May, VII, 637, col. 2; Ubaldus, May, VII, 788, col. 1; Nicholas, Pilgrim, June, I, 238, col. 1; Lifardus, June, I, 307, col. 2; Medardus, June, II, 92, col. 2; Cunera, June, II, 569, col. 1; Anthony of Padua, June, II, 762, col. 1; Vitus, Modestus, and Crescentia, June, II, 1025, col. 1; Benno, June, III, 193, col. 2; Deodatus, June, III, 885, col. 2; John of Pulsanen, June, IV, 43, col. 1; Raymund, June, IV, 133, col. 2; Etheldreda, June, IV, 554, col. 2; Martial, June, V, 553, col. 2; Otto, July, I, 440, col. 1; Berta, July, II, 54, col. 2; Romulus, July, II, 262, col. 1; Goar, July, II, 343, col. 1; Menulf, July, III, 307, col. 1; Germanus, July, VII, 299, col. 1; Radegundis, Aug., III, 69, col. 2; Pelagius, Aug., VI, 162, col. 1; Bononius, Aug., VI, 632, col. 1; Duodecim Fratri, Sept., I, 140, col. 2; Regulus, Sept., I, 230, col. 2; Mansuetus, Sept., I, 652, col. 1 and 658, col. 1; Remaclus, Sept., I, 697, col. 1; Censurinus, Sept., II, 521, col. 2; Bertinus, Sept., II, 594, col. 2; Audomarus, Sept., III, 405, col. 1; Nicolas Tolentini, Sept., III, 663, col. 2 and 728, col. 2; Guido, Sept., IV, 48, col. 2; Ferreolus, Sept., V, 766, col. 2; Florentius, Sept., VI, 431, col. 2; Paphnutius, Sept., VI, 683, col. 2; Ermenfredus, Sept., VII, 122, col. 1; Wenceslaus, Sept., VII, 834, col. 1; Fides, Oct., III, 313, col. 1 and 316, col. 2; Prudentius, Oct., III, 367-369; Evodius, Oct., IV, 242, col. 2 and 245, col. 1; Robert Malatesta, Oct., V, 148, col. 2; Simpertus, Oct., VI, 249, col. 2; Callistus, Oct., VI, 440, col. 1; Dominicus, Oct., VI, 626, col. 1; Baudericus, Oct., VII, 53, col. 2; Philippa, Oct., VII, 98, col. 2; Gall, Oct., VII, 906, col. 2; Magnobodus, Oct., VII, 942, col. 1; The Abbani, Oct., XII, 276, col. 2; Faro, Oct., XII, 619, col. 1; Benevenuta, Oct., XIII, 153, col. 1; Quintin, Oct., XIII, 795, col. 1; Austremonius, Nov., I, 60, col. 1; and Acindynus, Nov., I, 468, col. 2.

Analecta Bollandiana: Guilduin, I, 169; Martial, I, 420, 422-423, 426, 427, 435, 438, 439 and 442; Swithun, IV, 405; Mar Pethion, VII, 17; Fidis, VIII, 65, 79 and 81; Mar Kardaghi, IX, 31 and 67; Honorinae, IX, 139; Aegidius, IX, 396, 412, 417 and 418; Richard, XVII, 128; and Francis of Assisi, XVIII, 144-148.

Petits Boll.: Fursy, I, 404; Amand, II, 360; Jeanne-Marie, IV, 39; Rieul, IV, 60, Pierre, VI, 312; Anthony of Padua, VI, 628; Martial, VII, 520; Cybard, VII, 578; Menou, VIII, 259; and James Bevagna.

See also, Erkenwald, Horstman, I, 400; Yvo, *ibid.*, II, 88; Modwenna, *ibid.*, II, 212; Swithun, *ibid.*, II, 360; Abban, Plummer, I, 6; Fintan, *ibid.*, II, 103; Samthanne, *ibid.*, II, 255 and 259; Cadoc, Rees, p. 78; Méen, A. le Grand, p. 248; Sezni, *ibid.*, p. 392; Melaine, *ibid.*, p. 572; and Winokh, *ibid.*, p. 579; James, Caxton, IV, 110; and Leonard, *ibid.*, VI, 136.

NOTES TO CHAPTER VII

1. *AASS,* Oct., XIII, 346, col. 1.
2. Horstmann, I, 202.
3. *Ibid.*, I, 64.
4. *Surtees Society,* I, 67ff.
5. *Ibid.*, p. 50.
6. A. le Grand, p. 654.
7. Herblon, *ibid.*, p. 659.
8. Horstmann, II, 256. See also, Ruadanus, *AASS,* Apr., II, 383, col. 2.
9. Cuthbert, *Surtees Society,* I, 63ff.
10. *AASS:* Henry, Jan., II, 60, col. 2; Gildas, Jan., II, 963, col. 2; Benedict, Mar., III, 305, col. 1; Fructuosus, Apr., II, 434, col. 1; Majolus, May, II, 698, col. 1; Claudius, June, I, 657, col. 2; Arnulf, July, V, 588, col. 2; Werenfridus, Aug., VI, 103, col. 2; Bertinus, Sept., II, 587, col. 1; Audomarus, Sept., III, 408, col. 1; Maurilius, Sept., IV, 74, col. 2; Justina, Sept., VII, 260, col. 2; Magnobodus, Oct., VII, 943, col. 1; Peter of Alcantara, Oct., VIII, 658, col. 1; and Vulganius, Nov., I, 575, col. 1. See also, Fremund, Horstmann, I, 451; Declan, Plummer, II, 39; Tathan, Rees, p. 256; and Sané, A. le Grand, p. 80.
11. *AASS,* Jan., I, 332, col. 2. See *ibid.*, Rabanus Maurus, Feb., I, 517, col. 2.
12. *AASS,* Feb., III, 14, col. 1. See also, Finian, *AASS,* Mar., II, 246, col. 2.
13. Horstmann, II, 194.
14. *AASS:* Patrick, Mar., II, 546, col. 1; Lasreanus, Apr., II, 547, col. 1; Molocus, June, VI, 1, 242, col. 1; and Declan, July, V, 599, col. 1. See also, Endeus, Plummer, II, 66; Columba, Pinkerton, *Scottish Saints,* I, 67; Brynach, Rees, p. 6; Padarn, *ibid.*, p. 191; 'Abulidis, Budge, II, 596; Martin of Nantes, A. le Grand, p. 530; and Vouga, *ibid.*, p. 223.
15. Horstmann, II, 206.
16. *AASS:* Raimund de Pennaforti, Jan., I, 411, col. 2; Viventius, Jan., I, 806, col. 2; Julius and Julianus, Jan., II, 1103, col. 2; Frederick, Mar., I, 292, col. 2; Amatus, May, II, 352, col. 1; Gerardus, June, I, 769, col. 1; Ceslaius, July, IV, col. 2; and Hyacinth, Aug., III, 341, col. 1. See also, Endeus, Plummer, II, 63; Bernardin of Sienne, *Petits Boll.*, VI, 58; Gildas, A. le Grand, p. 19; and Elija, Budge, II, 462.
17. *AASS,* Aug., I, 79, col. 2.
18. Budge, I, 65.
19. Plummer, I, 48.
20. *AASS,* Mar., I, 100, col. 1.
21. Guignerus, *AASS,* Mar., III, 457, col. 2; S. Hia super frondem per Oceanum vecta.
22. Pinkerton, *Scottish Saints,* I, 33.

23. Horstmann, II, 318.

24. Margareta, *AASS*, Sept., I, 593, col. 2; and Maedoc, Plummer, II, 153.

25. Malo, A. le Grand, p. 593 and Arianus, Budge, III, 679.

26. *AASS*, Otto, July, I, 440, col. 1 and Jacob the Egyptian, Budge, I, 68.

27. See Illtyd, Rees, 171 and Bartholomew, Gregory of Tours, *De Gloria Martyrum*, Bk. I, c. 33.

28. *AASS*, Oct., VI, 200, col. 2 and Oct., VIII, 335, col. 1. See also, Bede, *Ecclesiastical History*, Bk. V, c. 10.

29. Plummer, II, 67. The staff of Cainnicus sailed after him, *ibid.*, I, 161.

30. *AASS*, Nov., III, 856, col. 2 and Horstmann, I, 225. Giles caused two cypress doors to travel down the Tiber to France where he found them at the monastery entrance, Caxton, V, 95.

31. Rees, p. 99.

32. Brigida, *AASS*, Feb., I, 170, col. 2.

33. Darerca, *AASS*, July, II, 292, col. 2.

34. Rees, p. 201.

35. Brigida, *AASS*, Feb., I, 170, col. 2. See Ciaranus, Plummer, I, 212.

36. *AASS*, Feb., I, 246, col. 1.

37. *AASS:* Viventius, Jan., I, 811, col. 1; Secundus, Mar., III, 801, col. 2; Tigernacus, Apr., I, 404, col. 1; Aregius, May, I, 109, col. 2; Bona, May, VII, 157, col. 2; Calogerus, June, III, 592, col. 2; Darerca, July, II, 296, col. 2; Elia, Aug., III, 502, col. 1; and Bonita, Oct., VII, 1122, col. 1. See also, Frideswida, Horstmann, I, 459; Cainnicus, Plummer, I, 156; Finan, *ibid.*, II, 89; Maedoc, *ibid.*, II, 143; Lambert, *Petits Boll.*, XI, 176, Zacharias, Budge, I, 30; Nahrew, *ibid.*, I, 214; Mercurius, *ibid.*, I, 284; and Macarius, *ibid.*, III, 698.

38. *AASS*, Jan., II, 605, col. 2; Ambrose, *ibid.*, Mar., III, 215, col. 1; Cadoc, Rees, p. 72; Goswinus, J. Gielemans, *De Cod.*, p. 111; John the Short, Budge, I, 173; John and Simon, *ibid.*, IV, 1105; Matthew, Budge, *Contendings of the Apostles*, p. 115; Thomas, *ibid.*, p. 345; and Paul, *ibid.*, p. 701.

39. Bernard, *AASS*, Apr., II, 690, col. 2.

40. Budge, II, 345.

41. Finan, Plummer, II, 92; Sarabyos, Budge, II, 548; Bakimos, *ibid.*, II, 363; and John Evangelist, Caxton, II, 175.

42. David, *AASS*, Mar., I, 43, col. 2; Gaufridus, *Analecta Bollandiana*, I, 393; David, Horstmann, I, 262; Colman, Plummer, I, 260; and John Nepomuck, *Petits Boll.*, V, 600.

43. *AASS*, July, II, 628, col. 2.

44. Baring-Gould and Fisher, *Lives of the British Saints*, I, 189. See also, Bisudura, Budge, II, 544; and Injuriosus, Baring-Gould, V, 345.

45. A. le Grand, p. 388.

46. *AASS:* Gudila, Jan., I, 520, col. 2; Launomarus, Jan., II, 233, col. 2; Berachius, Feb., II, 836, col. 2; and Benedict, Mar., III, 323, col. 1. See also, Aedus, Plummer, I, 44.

47. Berachius, Plummer, I, 84.

48. *AASS:* Gregory of Lingonen, Jan., I, 168, col. 2; Frodobert, Jan., I, 511, col. 2; Hugo, Apr., II, 770, col. 2; Theodorus, Apr., III, 44, col. 2; Gerard, May, III, 248, col. 2; Berthaldus and Amandus, June, III, 107, col. 1; Nonnosus, Sept., I, 410, col. 2; and Martin, Hermit, Oct., X, 832, col. 1. See also, Aedus, Plummer, I, 40; Colman, *ibid.*, I, 271; Moling, *ibid.*, II, 195; Cadoc, Rees, 42; Riok, A. le Grand, p. 42; and Tanguy, p. 654.

49. Plummer, II, 83.

50. *AASS,* Apr., II, 458, col. 2.

51. Plummer, I, 158. See also, Abraham, Budge, II, 331; and Bartholomew, Caxton, V, 44.

52. *AASS,* Mar., I, 107, col. 2.

53. Rees, p. 136.

54. Plummer, I, 57. See also, Giraldus Cambrensis, *The Topography of Ireland,* Bk. II, c. 33.

55. Plummer, I, 267.

56. *AASS,* June, II, 216, col. 2. See Columba, Pinkerton, *Scottish Saints,* I, 139 and Austin, Caxton, III, 195.

57. *AASS,* Mar., I, 762, col. 2.

58. Plummer, II, 71.

59. Budge, IV, 1072.

60. *AASS,* Apr., II, 396, col. 2.

61. A. le Grand, p. 674. See James the More, Caxton, IV, 104.

62. Budge, IV, 977.

63. Plummer, II, 259.

64. Caxton, II, 121.

65. *Ibid.,* IV, 108.

66. Baring-Gould, XII, 710.

67. *The Lives of English Saints,* II, 94.

68. Parker, *The Middle English Stanzaic Versions of . . . St. Anne,* 11. 1561-1566.

69. Baring-Gould, I, 472.

70. *AASS:* Guignerus, Mar., III, 458, col. 2; Spanus, Lupus, etc., Oct., XI, 584, col. 1; and Papulus, Nov., I, 598, col. 1. See also, John Fisher, *Analecta Bollandiana,* X, 156; Matthew, Budge, II, 454; John the Baptist, *ibid.,* II, 660; Aude, Baring-Gould and Fisher, *Lives of British Saints,* I, 188; and Padarn, Rees, p. 157.

NOTES TO CHAPTER VIII

1. *AASS:* Sabinian, Jan., II, 939, col. 1; Thiadilda, Jan., II, 1158, col. 2; Severus, Feb., I, 189, col. 2; Vedastus, Feb., I, 811, col. 2; Tresanus, Feb., II, 54, col. 1; Charalampius, Feb., II, 386, col. 1; Basiliscus, Mar., I, 239, col. 1; Senan, Mar., I, 762, col. 1; Eusebia, Mar., II, 456, col. 1; Guignerus, Mar., III, 459, col. 1; John, Hermit, Mar., III, 699, col. 1; Theodulphus, May, I, 97, col. 1; Dorothea, May, III, 511, col. 1; Alena, June, III, 391, col. 2; Hartwick, June, VI, 1, 132, col. 1; Sidronius, July, III, 182, col. 2; Kinga, July, V, 714, col. 2; John Agno, July, VI, 226, col. 2; Ninian, Sept., V, 325, col. 2; Gummarus, Oct., V, 685, col. 2; John Colobo, Oct., VIII, 40, col. 1; Peter of Alcantara, Oct., VIII, 656, col. 2 and 730, col. 2; John the Good, Oct., IX, 719, col. 1; Martin, Abbot, Oct., X, 811, col. 1; Cungarus, Nov., III, 406, col. 1; and Benignus, Nov., IV, 148, col. 1 and 169, col. 2. See also, Monon, *Analecta Bollandiana,* V, 198; Paul Tricastinensis, *ibid.*, XI, 376; Aldhelm, Horstmann, I, 40; Edwold *ibid.*, I, 363; Elphege, *ibid.*, I, 389; Etheldreda, *ibid.*, I, 425; Indractus, *ibed.*, II, 57; Gregory Thaumaturgus, Surius, XI, 561; Gereboldus, J, Gielemans, *De Cod.*, p. 108; Volusien, *Petits Boll.*, II, 488; Oreus, *ibid.*, V, 181; Germier, *ibid.*, V, 573; Christopher, Budge, III, 776; Joseph, *ibid.*, III, 911; and Kenelm, Caxton, IV, 63.

2. *AASS,* July, III, 345, col. 2.

3. *AASS,* Feb., III, 662, col. 1. See 'Arsatos, Budge, III, 844.

4. Budge, III, 924.

5. *Ibid.*, III, 826.

6. *Ibid.*, I, 172.

7. Horstmann, I, 112.

8. *AASS,* Mar., I, 547, col. 1.

9. *AASS:* Gudila, Jan., I, 518, col. 2; Finian, Mar., II, 447, col. 1; Michael de Barga, Apr., III, 981, col. 1; John, May, II, 50, col. 2; Magdalena, May, III, 258, col. 1; Carthacus, May, III, 376, col. 1; Eneconis, June, I, 115, col. 2; Bardo, June, II, 318, col. 2; Rumold, July, I, 246, col. 1; Radegundis, Aug., III, 73, col. 2; Colman, Oct., VI, 350, col. 1; Teresia, Oct., VII, 364, col. 1; Bertrandus, Oct., VII, 1178, col. 2; and John the Good, Oct., IX, 758, col. 2.

10. *Analecta Bollandiana,* VII, 102. See Bononius, *AASS,* Oct., VI, 631, col. 2.

11. *AASS,* Nov., IV, 422, col. 2.

12. *AASS,* Oct., IX, 761, col. 2.

13. *AASS,* Mar., II, 238, col. 2.

14. Baring-Gould, III, 280.

15. Matthew of Westminster, *Flowers of History,* A.D. 1011.

16. Horstmann, *The Lives of Women Saints, EETS,* p. 41.

17. A. le Grand, p. 170. See also, Genoveva, *AASS,* Jan., I, 141, col. 2.

18. Budge, I, 117. See also, Columba ab Hiensi, *AASS*, June, II, 214, col 2.

19. *AASS*, Mar., I, 611, col. 2.

20. *AASS*, Jan., I, 56, col. 1; Budge, *Contendings of the Apostles*, p. 98 and Budge, IV, 1010.

21. Plummer, II, 257.

22. *AASS*, Aug., I, 351, col. 1 and Surius, XI, 484. See also, Maglorius, *Analecta Bollandiana*, VIII, 377; and Kevin, Giraldus Cambrensis, *The Topography of Ireland*, Bk. II, c. 8.

23. See the relationship of this miracle to the materials of romance in my article, "Sir Cleges and Unseasonable Growth in Hagiology," *Modern Language Notes*, LIV, 591-594 (1938), where numerous examples are given.

24. *Petits Boll.*, VI, 21. See also, Morris, *Cursor Mundi, EETS*, p. 706; Gerima, Budge, IV, 1010; and Thaddeus, *ibid.*, IV, 1054.

25. Budge, I, 3.

26. *Ibid.*, I, 89.

27. Ninian, Pinkerton, *Scottish Saints*, I, 27; Geraldus, *AASS*, Oct., VI, 329, col. 2; and Basiliscus, *ibid.*, Mar., 1, 241, col. 1.

28. *AASS*, Aug., IV, 665, col. 2. See also, Euthymius, *AASS*, Jan., II, 313, col. 1; and John the Silent, *ibid.*, 237, col. 1.

29. *Petits Boll.*, V, 82.

30. *AASS*, July, II, 725, col. 2.

31. Horstmann, I, 454.

32. *AASS*, May, II, 57, col. 2 and May, III, 657, col. 2.

33. *AASS*, Nov., IV, 275, col. 1.

34. A. le Grand, p. 85. See Salaun, Baring-Gould, XIII, 41.

35. *AASS*, June, III, 433, col. 2.

36. *AASS*, Jan., I, 511, col. 2.

37. *Petits Boll.*, V, 343.

38. See Paula the Bearded, Baring-Gould, II, 348 and Wilgefortis, *ibid.*, VIII, 488.

39. Caxton, II, 248.

40. Plummer, I, 214.

41. Caxton, III, 266.

42. *Ibid.*, II, 217.

NOTES TO CHAPTER IX

1. *AASS:* Simon Stylites, Jan., I, 266, col. 1; Lupus, Jan., II, 777, col. 2; Amandus, Feb., I, 894, col. 1; Altonis, Feb., II, 360, col. 1; Anthelmus, June, V, 230, col. 2; Fiacrius, Aug., VI, 606, col. 2; Leodegarius and Gerinus, Oct., I, 373, col. 1; Prudentius, Oct., III, 360, col. 1; Theofredus, Oct., VIII, 516, col. 2; and Martin, Hermit, Oct., X, 832, col. 1. See also, Cuthbert, Horstmann, I, 238; Laurentius, *ibid.*, II, 145; and Carthagus, Plummer, I, 197.

2. A. le Grand, p. 279. See also, Bertinus, *AASS*, Sept., II, 611, col. 1; Samson, *Analecta Bollandiana*, VI, 134; Calais, *Petits Boll.*, VII, 562; and Monégond, *ibid.*, VII, 616.

3. A. le Grand, p. 541. See also, Simeon, Gregory of Tours, *De Gloria Confessorum*, Bk. I, c. 26; and Horstmann, I, 246.

4. Abbo of Fleury, Migne, *Patrologia Latina*, CXXXIX, 413.

5. Horstmann, I, 240.

6. *AASS*, July, V, 365, col. 1.

7. Frideswida, *AASS*, Oct., VIII, 578, col. 2.

8. *Surtees Society*, I, 70.

9. *AASS*, May, III, 679, col. 2. See also, Cuthbert, *AASS*, Mar., III, 133, col. 2; and Bartholomeus, Horstmann, I, 104.

10. *AASS*, Oct., I, 161, col. 2. See also, Vigoris, *ibid.*, Nov., I, 302, col. 1.

11. Gerlac, *AASS*, Jan., I, 316, col. 1.

12. Rees, p. 70.

13. Plummer, I, 171.

14. *AASS:* Viventius, Jan., I, 811, col. 2; Domitian, Feb., I, 703, col. 2; Ethelbert, May, V, 246*, col. 2; Guido, June, 1, 231, col. 2; Maria Dolorosa, June, III, 647, col. 1; Julian, Aug., VI, 181, col. 1; Bertinus, Sept., II, 593, col. 2; Frideswida, Oct., VIII, 579, col. 2; and Quintin, Oct., XIII, 809, col. 1. See also, Martial, *Analecta Bollandiana*, I, 444; Prosperus, *ibid.*, XV, 227; and Cuthbert, *Surtees Society*, I, 114 and 172.

15. Martius, *AASS*, Apr., II, 133, col. 2; Amantius, *ibid.*, Nov., II, 1, 280, col. 2; Medard, *Petits Boll.*, VI, 523; and Cuthbert, *Surtees Society*, I, 275.

16. *AASS:* Marius, Jan., II, 774, col. 2; Walburga, Feb., III, 533, col. 1; Julian, Aug., VI, 181, col. 1; Baudericus, Oct., VII, 53, col. 2; Gall, Oct. VII, 906, col. 2; Anatolius, Oct., IX, 312, col. 2; Wendelinus, Oct., IX, 349, col. 2; and Hubert, Nov., I, 819, col. 2. See also Boecius, Plummer, I, 90; Cainnicus, *ibid.*, I, 165; Comgallus, *ibid.*, II, 9; Vitalis, *Analecta Bollandiana*, I, 378; Julian, *ibid.*, XII, 71; and Godric, *Surtees Society*, XX, 102.

17. *AASS*, July, II, 298, col. 1.

18. See Alchmundus and Tilberhtus, *AASS*, Sept., III, 122, col. 1; George Chozebitæ, *Analecta Bollandiana*, VII, 126; Vivianus, *Petits Boll.*, VIII, 266; and Martial, *Analecta Bollandiana*, I, 417.

19. Plummer, I, 94.

20. *AASS:* Vedastus, Feb., I, 813, col. 1; Winebaudus, Apr., I, 573, col. 2; and Servanus, July, I, 58, col. 1. See also, Coemgenus, Plummer, I, 239; and Winefred, Rees, p. 203.

21. Plummer, II, 160. See also, Rees, p. 248 where a cow's ear projecting from the thief's lips revealed the stolen animal. A goose feather formed an equal revelation in the legend of Rosa, *AASS,* Sept., II, 434, col. 2.

22. Verena, *AASS,* Sept., I, 171, col. 2 and Colman, Plummer, I, 270.

23. Paulinus, *AASS,* Aug., VI, 679, col. 1.

24. *AASS:* Benedict, Mar., III, 310, col. 1; Maurilius, Sept., IV, 73, col. 1; and Thomas de Cantilupe, Oct., I, 666, col. 2. See also, Guennolé, A. le Grand, p. 65; and Winwaloeus, Horstmann, II, 464.

25. *AASS:* Lifardus, June, I, 306, col. 1; Gundulphus, June, III, 381, col. 1; and Birgitta, Oct., IV, 515, col. 1. See also, Oswin, *Surtees Society,* VIII, 43.

26. *AASS:* Benedict, Mar., III, 344, col. 1; Wenceslaus, Sept., VII, 834, col. 2; Dionysius, Oct., IV, 924, col. 1; Magnobodus, Oct., VII, 948, col. 2; Ethelred and Ethelbert, Oct., VIII, 94, col. 2; and Amicus, Nov., II, 1, 95, col. 1. See Machutus, Horstmann, II, 155.

27. *AASS,* Jan., I, 49, col. 1.

28. Martial, *Analecta Bollandiana,* I, 422. See Quintin, *AASS,* Oct., XIII, 806, col. 1.

29. *AASS,* Sept., V, 711, col. 1. See Victor de Plancy, *Petits Boll.,* III, 41.

30. *AASS,* Sept., VI, 500, col. 1.

31. Birgitta, *AASS,* Oct., IV, 550, col. 2.

32. Limbania, *AASS,* Sept., II, 793, col. 1 and Ludovicius, *Analecta Bollandiana,* IX, 334.

33. Wiborada, *AASS,* May, I, 287, col. 2; and Birgitta, Oct., IV, 408, col. 2.

34. Benedict, *AASS,* Mar., III, 308, col. 2 and Austremonius, Nov., I, 78, col. 2.

35. *AASS,* Jan., II, 775, col. 2. See Cuthbert, *Surtees Society,* I, 245.

36. *AASS:* Vincent, Jan., II, 403, col. 2; Zita, Apr., III, 511, col. 1; and Foillanus, Oct., XIII, 418, col. 2.

37. *AASS:* Anastasius, Jan., II, 438, col. 1; Peter, Martyr, Apr., III, 696, col. 2; Dominicus, May, III, 169, col. 1; Fides, Oct., III, 309, col. 1; Brunno, Oct., III, 771, col. 2; and Chrysanthus and Daria, Oct., XI, 491, col. 2. See also, Bregwin, Horstmann, I, 135.

38. Paternus, *AASS,* Apr., II, 427, col. 2.

39. *AASS:* Berachius, Feb., II, 837, col. 1; Porphyrius, Feb., III, 658, col. 2; Luchesius, Apr., III, 600, col. 2; Comgallus, May, II, 587, col. 2; Gengulphus, May, II, 651, col. 2; Isidore, May, III, 522, col. 1; Eneconis, June, I, 121, col. 1; Alban, June, IV, 169, col. 1; Martial, June, V, 561, col. 1; Wandregisilus, July, V, 285, col. 1; Germanus, *AASS,* July, VII, 300, col. 2; Taurinus, Aug., II, 652, col. 2; Bertinus, Sept., II, 628, col. 2; John de Monte-Mirabili, Sept., VIII, 230, col. 2; Tyrsus and Boniface, Oct., II, 365, col. 1; Francis, Confessor, Oct., II, 786, col. 1 and 796, col.

2; Demetrius, Oct., IV, 137, col. 2; Birgitta, Oct., IV, 543, col. 2, 549, col. 2, and 555, col. 1; Francis Borgia, Oct., V, 235, col. 1; Gaudentius, 471, col. 2; Maximilian, Oct., VI, 58, col. 1; Frideswida, Oct., VIII, 576, col. 2; Acca, Oct., VIII, 975, col. 1; and Malachia, Nov., II, 1, 152, col. 2. See also, Ciaranus, Plummer, I, 228; and Wenefreda, *Analecta Bollandiana,* VI, 318.

40. Alban, *AASS,* June, IV, 167, col. 1.

41. Horstmann, *The Life of Saint Werburge, EETS,* p. 155.

42. Vitalis, *AASS,* Mar., II, 29*, col. 2.

43. Cuthbert, *Surtees Society,* I, 115. See Egwin, Horstmann, I, 377.

44. Cuthbert, *Surtees Society,* I, 53 and Gall, *AASS,* Oct., VII, 904, col. 2.

45. *AASS,* Benedict, Mar., III, 313, col. 2; Julian, Aug., VI, 181, col. 1; and Bertrand, Oct., VII, 1179, col. 2.

46. *AASS:* Emerius and Candida, Jan., II, 783, col. 2; Quirinus, Mar., III, 553, col. 1; Benno, June, III, 194, col. 1; Remaclus, Sept., I, 702, col. 1; Fides, Oct., III, 326, col. 1; and Gall, Oct., VII, 897, col. 2. See also, Mar Abdu 'L Masich, *Analecta Bollandiana,* V, 47.

47. Marcellus, *AASS,* Nov., I, 265, col. 2.

48. Gundulphus, June, III, 381, col. 1. See also, Bernard, *AASS,* Apr., II, 689, col. 2.

49. *AASS,* Oct., VII, 1179, col. 2.

50. *AASS,* Oct., III, 304, col. 2.

51. *AASS,* Sept., VI, 482, col. 2.

52. *AASS:* Genulphus, Jan., II, 105, col. 1; Guignerus, Mar., III, 459, col. 2; Quirinus, Mar., III, 552, col. 2; Ubaldus, May, VII, 785, col. 1; and Gudwalus, June, I, 747, col. 1. See also, Germanus, *Analecta Bollandiana,* II, 81; Paul, Clarus, and Cyriacus, *ibid.,* XII, 404; and Cuthbert, *Surtees Society,* I, 197, 272, and 281.

53. A. le Grand, p. 44. See also, Anastasius, Aug., III, 460, col. 1.

54. *AASS,* Oct., XIII, 295, col. 2.

55. *AASS,* Nov., III, 392, col. 1. See Amalberga, *ibid.,* July, III, 105, col. 2.

56. Florez, *Espagña Sagrada,* X, 507. See also, Cassianus, *AASS,* Aug., II, 67, col. 2.

57. *AASS,* June, III, 359, col. 1.

58. Gregory of Tours, *De Virtutibus S. Martini,* Bk. II, c. 57.

59. *AASS,* May, VII, 815, col. 2.

60. *AASS,* June, III, 373, col. 1. See Aigulphus, *ibid.,* Sept., I, 761, col 2.

61. *AASS,* July, I, 418, col. 1.

62. Apollinaris, *AASS,* July, V, 383, col. 2.

63. *AASS,* Aug., I, 619, col. 2.

64. *AASS,* Aug., II, 522, col. 2. See also, *AASS*: Ulricus, Feb., III, 230, col. 1; Narcissus, Mar., II, 624, col. 2; Ubaldus, May, VII, 787, col. 2; Simeon, June, I, 100, col. 2; and Hunegundis, Aug., V, 236, col. 2. See also, Mochoemog, Plummer, II, 177 and Wlfricus, Horstmann, II, 516.

65. *AASS,* Aug., III, 15, col. 1.

66. *Surtees Society,* VIII, 40.

67. *AASS*, Sept., II, 624, col. 1. See Audomarus, *ibid.*, Sept., III, 415, col. 2.

68. Leutfredus, *AASS*, June, IV, 110, col. 2.

69. Aedus, Plummer, I, 43.

70. *AASS:* Genulph, Jan., II, 106, col. 1; Servatius, May, III, 221, col. 2; Ubaldus, May, VII, 787, col. 1; Julian, June, IV, 142, col. 1; Maxentius, June, V, 172, col. 2; Erendrudis, June, V, 585, col. 1; Otto, July, I, 399, col. 1 and 435, col. 1; Apollinaris, July, V, 384, col. 2; Remaclus, Sept., I, 697, col. 2; Bertinus, Sept., II, 589, col. 1 and 598, col. 1; Bercharius, Oct., VII, 1028, col. 1; and Chrysanthus and Daria, Oct., XI, 494, col. 1.

71. Plummer, II, 147. See also, Aidus, Rees, 237 and 239; Jean de Saint-Facond, *Petits Boll.*, VI, 603; and Pierre de Vérone, *ibid.*, V, 82.

72. Horstmann, I, 310.

73. *Ibid.*, I, 377. See also, Dominic Sorani, *Analecta Bollandiana*, I, 305; and Patern, A. le Grand, p. 144.

74. A. le Grand, p. 484.

75. *AASS*, Jan., I, 49, col. 1.

76. Plummer, II, 87.

77. See Albeus, Plummer, I, 49; Senanus, *AASS*, Mar., I, 764, col. 1; and Desle, *Petits Boll.*, I, 459.

78. *AASS*, June, II, 220, col. 1.

79. *AASS*, Jan., II, 1147, col. 1.

80. *AASS*, June, IV, 152, col. 2.

81. *AASS*, June, IV, 108, col. 2.

82. Plummer, I, 193. Aidus' curse split a rock, Rees, p. 244.

83. Plummer, I, 161. See Wlfricus, Horstmann, II, 515 and Mauritius, *AASS*, Oct., VI, 381, col. 2.

84. Plummer, I, 251.

85. Mauritius, *AASS*, Oct., VI, 381, col. 2.

86. Francis, Confessor, *AASS*, Oct., II, 764, col. 1.

87. Tathan, Rees, p. 258. See John and Simon, Budge, IV, 1105.

88. Illtyd, Rees, p. 169.

89. Bernard, *AASS*, Aug., IV, 272, col. 1.

90. Naile, Plummer, *Miscellanea*, p. 134.

91. Joseph of Cupertino, *AASS*, Sept., V, 1040, col. 2. See Edmund, Bishop, Horstmann, I, 318.

92. *AASS*, Aug., I, 343, col. 2,

93. Declan, Plummer, II, 54.

94. Baring-Gould and Fisher, *Lives of the British Saints*, II, 249.

95. Plummer, II, 11.

96. Hubert, *AASS*, Nov., I, 828, col. 2. See Boecius, Plummer, I, 90.

97. Sené, A. le Grand, p. 80.

98. *Petits Boll.*, V, 261. See Columbanus, Horstmann, I, 214.

99. See Comgallus, Plummer, II, 17; Declan, *ibid.*, II, 52; Cuthbert, *Surtees Society*, I, 31; Francis Sensis, *Analecta Bollandiana*, XIV, 182; and Ysarnus, *AASS*, Sept., VI, 742, col. 1.

100. A. le Grand, p. 608. See Ludovicus, *AASS*, Oct., V, 319, col. 1.

101. Horstmann, I, 217. See Brigitte, *Petits Boll.*, II, 185.

102. *AASS*, Oct., III, 768, col. 1. See Bernwardus, *ibid.*, Oct., XI, 1031, col. 1; Oswin, *Surtees Society*, VIII, 41; Francis Sensis, *Analecta Bollandiana*, XIV, 190; and Helena, *AASS*, Aug., III, 620, col. 1.

103. Rees, p. 239. See Cuthbert, *Surtees Society*, I, 246.

104. Leopardinus, *AASS*, Oct., III, 912, col. 1.

105. *AASS*, May, V, 193, col. 1.

106. *AASS*, Oct., X, 201, col. 1. See Bercharius, *ibid.*, Oct., VII, 1025, col. 1.

107. Vicinius, Aug., VI, 194, col. 1. See Étienne, *Petits Boll.*, II, 384 and Wlfricus, Horstmann, II, 517.

108. *AASS*, Oct., II, 366, col. 2.

109. *AASS*, Oct., III, 769, col. 1.

110. *AASS*, Oct., III, 372, col. 2.

111. *AASS*, Apr., II, 464, col. 1.

112. See *AASS:* Germanus, May, I, 267, col. 2; John Gottiae, June, V, 194, col. 1; and Hubert, Nov., I, 828, col. 1.

113. *AASS*, Oct., I, 232, col. 1.

114. *AASS*, Oct., VII, 905, col. 2.

115. Rees, p. 31. Similar retributions are found in other legends. See Vincentien, *Petits Boll.*, I, 80; David, Rees, p. 133; Aidus, *ibid.*, p. 236; Goncri, A. le Grand, p. 118; Bénézet, *Petits Boll.*, IV, 398; Albeus, Plummer, I, 59; Cainnicus, *ibid.*, I, 153; Maedoc, *ibid.*, II, 145; Vitalis, *AASS*, Mar., II, 30, col. 2; and Romualdus, *ibid.*, Feb., II, 114, col. 1.

116. Cadoc, Rees, p. 42. See Illtyd, *ibid.*, p. 173.

117. Jean de Rèome, *Petits Boll.*, II, 77.

118. A. le Grand, p. 20.

119. Rees, p. 249.

120. *Ibid.*, p. 176 and p. 177.

121. A. le Grand, p. 121. Fish could not be cooked in the legend of Amantius, *AASS*, Nov., II, 1, 278, col. 2.

122. Gwynllyw, Rees, p. 153.

123. Rees, p. 14.

124. A. le Grand, p. 234.

125. Budge, II, 513. See also, James of Nisibus, *Petits Boll.*, VIII, 321; Leufroi, *ibid.*, VII, 189; Coemgenus, Plummer, I, 254; and Giraldus, *AASS*, Oct., X, 263, col. 2.

126. Plummer, II, 93.

127. *Ibid.*, II, 77.

128. *Ibid.*, II, 155. Baithenus' curse dried a tree, *AASS*, June, II, 237, col. 2, and Wulstan made a tree sterile, Horstmann, II, 526.

129. Plummer, II, 180.

130. *Ibid.*, II, 241. See also, George Chozebitae, *Analecta Bollandiana*, VII, 143; Patrick, *ibid.*, I, 575; and Vivianus, *ibid.*, VIII, 264.

131. *AASS*, Feb., I, 163, col. 2.

132. *AASS*, June, I, 756, col. 2.

133. *Analecta Bollandiana*, I, 114.

NOTES TO CHAPTER X

1. *AASS*: Raynaldus, Feb., II, 375, col. 1; Thomas Aquinas, Mar., 1, 700, col. 2; Michelina, June, III, 932, col. 2; Kinga, July, V, 682, col. 1 and 717, col. 1; Rodegundis, Aug., III, 71, col. 1; John de Monte-Mirabili, Sept., VIII, 222, col. 2; Francis, Confessor, Oct., II, 566, col. 2; Seraphinus, Oct., VI, 151, col. 1; and Guethenocus and Iacutus, Nov., III, 99, col. 1. See Frideswida, Horstmann, I, 460.

2. *AASS*, Feb., II, 549, col. 2.

3. Plummer, II, 8.

4. *Petits Boll.*, VI, 421. See also, Lutgardis, *AASS*, June, III, 249, col. 1.

5. Rees, p. 249.

6. *AASS*, Colman, June, II, 27, col. 2.

7. Maurilius, *Analecta Bollandiana*, XXIII, 235.

8. *AASS*, Comgallus, May, II, 583, col. 1.

9. Attale replaced a man's severed thumb with spit, *Petits Boll.*, III, 342. I have seen a New England farmer spit a chew of tobacco upon a wound. See also, John Parmensis, *AASS*, May, V, 180, col. 2. Sometimes the saliva is mixed with dust. See Anianus, Budge, I, 265; Mark, Evangelist, *ibid.*, III, 846. For other examples of saliva cures, see, Reynerius, *AASS*, June, III, 448, col 2; Monegundis, *ibid.*, July, I, 314, col. 2; Ruadan, Plummer, II, 243; and Abba Samuel, Budge, II, 366.

10. Budge, IV, 1010.

11. Baring-Gould, IV, 373.

12. *AASS:* Godefrid, Jan., I, 857, col. 2; Bonitus, Jan., I, 1074, col. 2; Amandus, Feb., I, 852, col. 2; Fulcrannus, Feb., II, 716, col. 2; Majolus, May, II, 662, col. 1; Domnolus, May, III, 608, col. 1; Ysarnus, Sept., VI, 743, col. 2; and Geraldus, Oct., VI, 317, col. 2. See also, Frideswida, Horstmann, I, 459; and Oswald, *ibid.*, II, 259.

13. *AASS:* Bonitus, Jan., I, 1072, col. 1; Guidonis, Mar. III, 914, col. 2; Tarasia and Sancia, June, III, 495, col. 2; and Caesarius, Aug., VI, 82, col. 2.

14. *AASS*, Poppo, Jan., II, 648, col. 1 and William, June, V, 126, col. 2.

15. *AASS:* Sulpitius, Jan., II, 173, col. 2; Gaudentius, Jan., II, 420, col. 2; Coleta, Mar., I, 555, col. 1. Heribertus, Mar., II, 483, col. 2; Anselm, Mar., II, 655, col. 2 and 658, col. 1; Pontius, Mar., III, 684, col. 1; Bernard, Apr., II, 691, col. 1; Anselm, Apr., II, 877, col. 2; Catharine of Sienna, Apr., III, 955, col. 1; Comgallus, May, II, 588, col. 1; Felix Cappucin, May, IV, 255, col. 1; Theobaldus, June, V, 597, col. 1; Nicolaus Tolentino, Sept., III, 653; col. 2; and Conoganus, Oct., VII, 39, col. 2. See also, Dominic Sorani, *Analecta Bollandiana*, I, 287; Arnulph, *ibid.*, VIII, 98; Luca Jr., *ibid.*, XIII, 117; Wulstan, Horstmann, II, 525; and Molua, Plummer, II, 208.

16. *AASS:* Milburga, Feb., III, 391, col. 2; Oswald, Feb., III, 756, col. 1; Wulfrannus, Mar., III, 159, col. 1; Franca, Apr., III, 394, col. 2; Agilus, Aug., VI, 589, col. 1; Rosalia, Sept., II, 388, col. 1; Magnus, Sept., II, 764, col. 1; Elia, Sept., III, 881, col. 2; Guido, Sept., IV, 47, col. 2; and Meinulph, Oct., III, 215, col. 2. See also, Peter of Oxford, *Analecta Bollandiana,* IV, 27; Eusebius and Pontius, *ibid.*, II, 372; and David, Horstmann, I, 262.

17. *AASS:* Bernard, Jan., II, 548, col. 2; Benedict, Mar., III, 343; col. 1 and 351, col. 2; Lewinna, July, V, 620, col. 1; Gandolphus, Sept., V, 710, col. 2; and Peter, Oct., XIII, 89, col. 2.

18. *AASS,* Julian, Aug., VI, 175, col. 2.

19. *Analecta Bollandiana,* VI, 313.

20. *Ibid.*, VI, 335.

21. Plummer, II, 23.

22. Stephan, *AASS,* Sept., I, 574, col. 1 and Yvo, Horstmann, II, 89.

23. John Reomaensis, *AASS,* Jan., II, 860, col. 2; Brigida, *ibid.*, Feb., I, 159, col. 1; Aldemarius, *ibid.*, Mar., III, 490, col. 2; Paul Jr., *Analecta Bollandiana,* XI, 69; Odile, *ibid.*, XIII, 16; Barrus, Plummer, I, 69; and Minas, Budge, I, 248.

24. *AASS:* Amandus, Feb., I, 892, col. 1; Rabanus Maurus, Feb., I, 518, col. 2; Agnes, Apr., II, 814, col. 2; Luchesius, Apr., III, 596, col. 2; Wiborada, May, I, 290, col. 2; Henry Baucenensis, June, II, 374, col. 1; John, Aug., III, 513, col. 2; Patricia, Aug., V, 217, col, 2; Nicolaus Tolentino, Sept., III, 678, col. 1; Januarius, Sept., VI, 831, col. 1; John de Meda, Sept., VII, 359, col. 2; and Tyrsus and Boniface, Oct., II, 364, col. 1. See also, Wenefreda, *Analecta Bollandiana,* VI, 312.

25. *AASS,* Godefridus, Nov., III, 922, col. 2.

26. *AASS:* Bonitus, Jan., I, 1074, col. 2; Majolus, May, II, 673, col. 1; and Pardulphus, Oct., III, 426, col. 2.

27. *AASS:* Angelus, May, II, 70, col. 1; Felix, May, IV, 240, col. 1; Audomarus, Sept., III, 400, col. 1; and Seraphinus, Oct., VI, 152, col. 1. See also, Paul Jr., *Analecta Bollandiana,* XI, 173.

28. Magnus, *AASS,* Sept., II, 768, col. 1; Ludovicus, *ibid.*, Oct., V, 328, col. 2; and Anselm, Horstmann, I, 54.

29. *AASS:* Mochoemocus, Mar., II, 281, col. 2; Lactinus, Mar., III, 32, col. 1; and Cilinia, Oct., IV, 320, col. 1. See also, Albeus, Plummer, I, 61.

30. A. le Grand, p. 608.

31. Plummer, II, 201. See also, Neot, Horstmann, II, 216 and Meinulph, *AASS,* Oct., III, 215, col. 1.

32. *AASS:* Cunigunda, Mar., I, 279, col. 2; Eudocimus, July, VII, 312, col. 1; Aegidius, May, III, 434, col. 1; Sira, May, IV, 173, col. 2; Arnulf, Aug., III, 255, col. 2; Rose of Peru, Aug., V, 1005, col. 2; Bruno, Oct., III, 770, col. 1; Seraphinus, Oct., VI, 152, col. 1; and Rogerius, Oct., VII, 74, col. 2. See also, Cuthbert, *Surtees Society,* I, 262 and Basendius, Budge, IV, 1112.

33. Plummer, I, 216.

34. *Ibid.*, I, 41.

35. *AASS*, Gallus, July, I, 108, col. 1. See also, Edren, Baring-Gould and Fisher, *Lives of the British Saints*, II, 412.

36. *AASS:* Cajetanus, Aug., II, 306, col. 2; Julian, Aug., VI, 187, col. 1; and Claudius, Oct., XIII, 295, col. 1.

37. *AASS*, Apr., III, 218, col. 1.

38. *AASS:* Ursmarus, Apr., II, 561, col. 2; Dunstan, May, VII, 815, col. 2; Bertrand, Oct., VII, 1181, col. 2; and Peter de Alcantara, Oct., VIII, 748, col. 1.

39. Aidus, Rees, p. 248 and Colman, Plummer, I, 273.

40. *AASS:* Coleta, Mar., I, 563, col. 1; Adelbertus, Apr., III, 183, col. 1; Bernard, Aug., IV, 311, col. 2; and Magnobodus, Oct., VII, 942, col. 2. See also, Cuthbert, Horstmann, I, 229; Oswald, *ibid.*, II, 257; Godric, *Surtees Society*, XX, 185; and Paul of Verdun, *Petits Boll.*, II, 378.

41. *AASS*, Marius, Jan., II, 775, col. 1.

42. *AASS:* Peter, Bishop, Aug., I, 193, col. 1 and Bernardinus, Sept., VII, 937, col. 1.

43. Plummer, I, 26.

44. *Ibid.*, II, 209.

45. *AASS*, Lutgardis, June, III, 253, col. 2.

46. *AASS*, Oct., III, 54, col. 2. Richard's cape acted similarly, Horstmann, II, 336.

47. *AASS*, Apr., III, 696, col. 2.

48. *Analecta Bollandiana*, II, 528. See also, Foillanus, *AASS*, Oct., XIII, 420, col. 2.

49. *Surtees Society*, XX, 256.

50. *AASS*, Feb., III, 265, col. 2.

51. *AASS*, Aug., I, 349, col. 2. Shavings from Aed's cross caused wort to ferment properly, thereby aiding the brewing of beer, Plummer, I, 43.

52. *Surtees Society*, VIII, 46. See also, Nizier, Gregory of Tours, *Vitae Patrum*, c. 8

53. *Petits Boll.*, I, 43.

54. Remaclus, *AASS*, Sept., I, 710, col. 2; Richard, Horstmann, II, 336; and Oswald, *ibid.*, II, 259.

55. *Surtees Society*, XX, 263.

56. *Analecta Bollandiana*, I, 378.

57. *AASS*, June, II, 237, col. 1. Pincers which belonged to Filibert had curative properties. *AASS*, Aug., IV, 78, col. 1.

58. Horstmann, II, 260.

59. *AASS*, Feb., III, 679, col. 1.

60. *AASS*, Sept., VIII, 69, col. 1. See also Gerard, *ibid.*, May, III, 250, col. 2.

61. A. le Grand, p. 731.

62. *AASS*, Rictrudis, May, III, 96, col. 2.

63. *AASS*, June, I, 318, col. 2.

64. A. le Grand, p. 766.

65. Plummer, I, 38.

66. *AASS*, June, II, 214, col. 2.

67. *AASS*, Oct., VI, 341, col. 1.

68. Ampelius' wounded feet were cured by an angel, *AASS*, May, III, 364, col. 2, and Ammona was attended also by an angel, *AASS*, Jan., II, 723, col. 1. Odilon was healed at the Virgin's altar, *Petits Boll.*, I, 33. Patrick made Declan's cut foot well with a blessing, Plummer, II, 47. A vow and a wax candle to Andrea Corsini drove away troublesome lice from a baby, *AASS*, Jan., II, 1072, col. 2. Bertholdus performed a similar kindness, *AASS*, Oct., IX, 413, col. 1. Carthagus healed a man who had a wooden face 'habuit tabulatam faciem,' Plummer, I, 179. Abban restored a builder's sight temporarily, so that he might build a church. When the work was finished, the man became blind again, *ibid.*, I, 27. A certain chief, Dimma by name, abducted a beautiful young girl from the nunnery of Ciaranus' mother. The king refused to give up the lass, but a great rain which threatened to flood his castle changed his mind, and he released the girl . . . 'et erat ipsa pregnans. Videns autem vir Dei quod uterus illius femine partu intumescebat, signo sancte crucis benedixit vulvam illius, et venter eius exinde decrevit, et partus in utero evanuit, *ibid.*, I, 220-221. Bernardinus cured venereal disease when the inflicted person invoked him, *AASS*, Sept., VII, 965, col. 2.

69. Thomas de Cantilupe cured a falcon which had been hit in the head by a stone, *AASS*, Oct., I, 671, col. 1. Finan made whole a horse's broken leg, Plummer, II, 93. Gerlac drove away the pest from swine, *AASS*, Jan., I, 318, col. 1. See also, Gilduin, *Analecta Bollandiana*, I, 173. Oswin healed a mad horse, *Surtees Society*, VIII, 21. Abban made a sterile cow pregnant, Plummer, I, 27. This miracle is analogous, of course, to the many instances of human sterility which were rectified by the appeal to a saint. See *AASS:* Jova, Mar., I, 141, col. 1; Rolende, May, III, 244, col. 2; Isidore, May, III, 521, col. 1; Virgins of Eischellen, June, III, 124, col. 2; Sergius, Oct., III, 854, col. 1; and Ludovicus, Oct., V, 335, col. 1. See also, Lasrianus, Plummer, II, 135.

70. The legend of Godric, *Surtees Society*, XX, 372 ff., gives in detail two hundred twenty-four cures, divided as follows: blindness, 39, languishing sickness (consumption?) 23, paralysis, 47, deaf and dumb, 27, dropsy and swellings, 11, tumors, cancers, and fistula, 11, epilepsy, 5, headache, 5, fevers, 5, heart disorders, 9, demoniacs and insane, 13; leprosy, 3, gout, 2, unspecified bodily pains, 18, broken bones, 1, wounds, 1, constipation, 1, pestilence, 1, and restoration to life, 2. See also for long lists of cures, *AASS:* Simon of Lipnica, July, IV, 529-576; Kinga, July, V, 716-783; Ignatius Loyola, July, VII, 792 ff; Jordanus, Aug., II, 210 ff.; Hyacinth, Aug., III, 344-379; Helena, Aug., III, 612 ff.; Louis, King, Aug., V, 616 ff.; Rosalia, Sept., II, 395 ff.; Rosa, Sept., II, 445 ff.; Nicolas Tolentino, Sept., III, 681 ff.; Leontius, Sept., V, 195-248; Peter de Alcantara, Oct., VIII, 783 ff.; Bernard, Oct., XII, 86, ff.; Dorothea, Oct., XIII, 560 ff.; and Leonard, Nov., III, 159 ff.

71. "Hagiological Healing," *Bulletin of the History of Medicine*, VIII, 636-642 (1940).

NOTES TO CHAPTER XI

1. The most accessible source for most of the legends in this section is Caxton's translation of Jacobus de Voragine's *Legenda Aurea.* The first reference is usually to this source. For Mary Magdalene see IV, 72 ff. See *AASS,* July, V, 218-222.

2. Caxton, III, 106 ff. See Migne, *Patrologia Latina,* LXXVII, 671-690. A metrical version appears in *AASS,* Apr., I, 83-90.

3. Caxton, V, 241. Migne, *Pat. Lat.,* LXXIII, 661-662. Appended to the legend is a paragraph which tells of Effrem's conversion of another whore. He offered to have to do with her in the public square, but she was ashamed. See also the life of Pelagia by James the Deacon in the *Vitae Patrum.* Helen Waddell's splendid translation appears in *The Desert Fathers* (New York, 1936), p. 249 ff. See Caxton, V, 234 and Migne, *Pat. Lat.,* LXXIII, 663-672.

4. Caxton, II, 151-152. The fuller story, however, is given under the names of Prothus and Jacinctus, Eugenia's two companions, V, 120 ff. See Migne, *Pat. Lat.,* LXXIII, 605-620.

5. Caxton, VII, 1 ff. The legend was very popular. See E. Einenkel, *The Life of S. Katherine, EETS,* 80 (London, 1884), 1-123.

6. Marina's legend appears in Caxton, III, 226. Euphrosyna's legend may be found in Migne, *Pat. Lat.,* LXXIII, 643-652.

7. Caxton, VI, 205. See Alexius, *AASS,* July, IV, 251-253. For John the Calybite (Johannes Calybita), see *Analecta Bollandiana,* XV, 258-267. The legend of John the Almoner also has relationship to the other two legends. This John sold himself for the poor and dwelt unknown to his former circumstances. Caxton, II, 268 ff. See *AASS,* Jan., II, 498-517.

8. Caxton, VI, 83 ff. *AASS,* Sept., VI, 123-135. See G. H. Gerould, "Forerunners, Congeners, and Derivatives of the Eustace Legend," *PMLA,* XIX, 335 ff.

9. See *AASS,* Feb., I, 483-487.

10. Caxton, II, 258. Migne, *Pat Lat.,* LXXIII, 293-312.

11. Caxton, The Assumption of Our Lady, IV, 248 ff.

12. Consult C. Horstmann, *Anglia,* I, 55-85.

13. Caxton, VII, 84 ff. The *Golden Legend* contains only an epitome of a whole book of materials. For the fuller story consult the bibliography in the *Bibliotheca Hagiographia Latina,* edited by the Bollandist Society, 2 vols. (Brussels, 1898-1901), I, 147-148.

14. Caxton, IV, 112 ff. See *AASS,* July, VI, 146-149.

15. Caxton, II, 109. See Surius, *Historiae seu Vitae Sanctorum,* XII, 164-185. The widely scattered miracles of this saint do not appear to have been gathered completely into one collection.

16. Caxton, IV, 120. *AASS,* July, VI, 389-391.

17. Caxton, VI, 247. See Mombritius, *Sanctuarium,* I, 188-193.

18. The legend contains a series of voyages to remarkable islands. They are in order: 1. Rocky Isle where a dog leads the voyagers to a fair hall with tables set with meat and drink, and where good beds awaited the weary seafarers. They spent one night. 2. The Isle of Sheep where these animals were found as big as oxen because it is always summer in that place. 3. The back of a whale was mistaken for an island. When a fire was built to cook food the creature moved. Its ambition is explained: Day and night it tries to put its tail into its mouth, but its tremendous size prevents accomplishment of this effort. 4. The Isle of Birds finds a particularly talkative feathered friend who explains that formerly the birds were angels who fell with Lucifer. Since their trespasses were minor, they were suffered to sing God's praises and to keep the canonical hours. Brandon and his fellows spend each Easter upon this island. 5. The Isle of Monks revealed an isolated colony which had once lived at Patrick's Abbey in Ireland. They had lived in this place for eighty years with no sickness and with perpetually fair weather. The monks were fed each day by a divine gift of twelve loaves of bread. Upon Sunday, they received twenty-four loaves. Because of the arrival of Brandon and his fellows, forty-eight loaves were supplied. 6. Grape Island suggests the abundance of remarkable fruit which the travelers found. They lived fourteen days upon one bunch of red grapes. 7. A volcanic isle proves to be the outpost of hell. 8. As does also a mighty hill of fire where one of the monks is forced to jump overboard for punishment of his sins. 9. A visit is paid to a rock in the sea to which Judas was bound. His dreadful misfortune is explained at length. 10. Upon the Isle of Paul the Hermit, a helpful otter supplies the needs of the old man. 11. Finally, the Isle of Behest is reached where it is always day, neither too hot nor too cold, and where fruits, herbs, and precious stones are in abundance. Time goes so pleasantly that many months seem like an equal number of hours. The magical elements, so familiar from childhood's fairyland, are easy to distinguish. See Caxton, VII, 48 ff., and C. De Smedt and Jos. De Backer, *Acta Sanctorum Hiberniae ex codice Salmanticensi* (Edinburgh and Bruges, 1888).

19. Horstmann, II, 78-82.

20. *AASS*, Mar., II, 384-386. The original legend does not suggest any connection, but the attachment may be seen in Malory's *Morte D'Arthur*, II, xvi.

21. See my article, "King Arthur and the Saints," *Speculum*, VIII, 478-482 (1933).

22. For the Purgatory of St. Patrick see E. Mell, "Zur Geschichte der Legende vom Purgatorium des heil. Patricius," *Romanische Forschungen*, VI, 139-197. For Drihthelm and Fursey see M. R. James, *Apocrypha anecdota* (Cambridge, 1893), 11-42. For the *Dialogues* see *Sancti Gregorii Papae Dialogorum Libri IV*, Migne, *Pat. Lat.*, LXXVII.

23. Caxton, II, 182. The various lives of Thomas have been collected by J. A. Giles, *Vita S. Thomae archip. et mart.* (London, 1846), 2 vols. A few miracles may be mentioned. When Thomas was at Rome his servant could not buy fish upon a fast day and purchased flesh instead. A cardinal stole a chicken leg to take to the Pope to show him that Thomas

did not observe the fast. When he opened the cloth, the capon leg was found to be fish. (II, 191). The white chasuble in which Thomas celebrated mass in Rome turned to red when he was murdered. (II, 196). The bread which king Henry tried to eat turned mouldy, although other bread on the table remained "fair and good to eat." (II, 195).

24. Consult the *Bibliotheca Hagiographica Latina*, I, 498 and II, 798, number 41.

25. Caxton, III, 125. For a survey of the numerous scattered documents pertaining to this saint, consult the *Bibliotheca Hagiographica Latina*, I, 502 ff.

26. Caxton, VI, 198. See also Mombritius, I, 74-75.

27. Caxton, IV, 13 ff.

28. Caxton, VI, 62. Consult the *Bibliotheca Hagiographica Latina*, II, 1218 ff. The study by H. J. Brühl, *Die heilige Ursula in Geschichte, Legende und Dichtung, Frankfurter Zeitgemässe Broschüren*, 1906, has much interesting material.

29. The legends of James the Apostle, Anthony the Great, Francis of Assisi, Helena, Cyprian and Justina, Genesius, and Anastasia are worth independent studies.

30. Baring-Gould, I, 192. See Pinkerton, II, 1-96. See also my article, "The Ring of Polycrates in the Legends of the Saints," *The Journal of American Folklore*, LIV, 44-47 (1941).

NOTES TO CHAPTER XII

1. *Petits Boll.*, III, 80.

2. A. le Grand, p. 51. Nantes was saved a second time by angelic processions. Figures robed in white and carrying lighted candles issued from the churches of Similian, Donatian, and Rogation. At their sight, the besieging barbarians fled. *Ibid.*, p. 229. The Danes were repulsed from Brittany by the power of Tenenan. It seemed to the enemy that a great army was coming toward them, while they saw in the distance upon a tower a knight in white armor, bearing a flaming sword with which he directed his people. *Ibid.*, p. 310. John Nepomuck played a similar role for Ferdinand I and won a battle for him in 1620. *Petits Boll.*, V, 600. See also, *AASS:* Octavianus, Sept., I, 406, col. 2; Seraphina, Sept., III, 323, col. 2; and Wenceslaus, Sept., VII, 835, col. 1. James fought for Ferdinand III, King of Spain, in 1234. He appeared upon a white horse, flashing a lightning blade, and bearing a banner of victory. The Christian army lost but one knight and ten soldiers. Baring-Gould, V, 424.

3. Plummer, II, 146. Ubaldus' prayers drove off an army. *AASS*, May, III, 633, col. 2. When a pagan fleet was about to attack one of Declan's monasteries, he delegated one of his disciples to pray against the enemy. This brother signed his left hand against the ships, and the sea swallowed the whole fleet as if it had been made of lead. Plummer, II, 56. Adrian also served as a national protector. Horstmann, I, 14.

4. *Petits Boll.*, I, 275.

5. Budge, I, 282.

6. Plummer, II, 27.

7. *AASS*, Lupus, June, VI, 76, col. 2.

8. Plummer, I, 225. Patrick likewise prevented a conflict by causing a river to come between two armies. *Analecta Bollandiana*, I, 582. Kieran used both a river and a forest in a similar miracle. *AASS*, Mar., I, 396, col. 1. Sezni performed an analogous miracle by causing a barrier to arise. A. le Grand, p. 392.

9. Plummer, II, 198.

10. Budge, II, 514.

11. *Petits Boll.*, II, 200.

12. Horstmann, I, 72.

13. *Ibid.*, I, 166.

14. Plummer, II, 51.

15. Budge, III, 797, Abba Sinuthius.

16. *AASS*, Mar., I, 356, col. 1.

17. Plummer, I, 201.

18. *Petits Boll.*, IV, 347. Coemgenus made a man invincible by promising to maintain his life. The most rigorous punishments left him unscathed. Plummer, I, 256.

19. *AASS*, Jan., II, 447, col. 2.

20. Baring-Gould, II, 139.

21. *AASS*, Oct., V, 202, col. 1. See also, *ibid.*, Nov., IV, 2, col. 2; and Theophilus, Budge, IV, 1215.

22. See Albert, *Analecta Bollandiana*, XVII, 333; *Petits Boll.*, VI, 350; J. Gielemans, *De. Cod.*, p. 191; and Budge, I, 267.

23. *Analecta Bollandiana*, XXV, 237.

24. Peter Martyr, *AASS*, Apr., III, 704, col. 2.

25. Ruadanus, *AASS*, Apr., II, 384, col. 1.

26. Anthony of Padua, *Analecta Bollandiana*, VII, 81 and Stanislai Kostkae, *ibid.*, XVI, 291.

27. Budge, I, 34 and IV, 1022.

28. *AASS*, Apr., I, 688, col. 2.

29. *AASS:* Honoratus, May, III, 615, col. 1; Gudwalus, June, I, 744, col. 1; John Gualbertus, July, III, 343, col. 2; Cajetanus, Aug., II, 310, col. 2; Florianus, May, I, 466, col. 1; and Ludovicus, Oct., V, 332, col. 2. See also, Godric, *Surtees Society*, XX, 100, 154, and 157. In the legend of Irmgarde the image blessed the saint and spoke. *AASS*, Sept., II, 277, col. 1.

30. *AASS*: Henry, Hermit, Jan., II, 61, col. 1; Dodo, Mar., III, 852, col. 1; Clara Pisanae, Apr., II, 517, col. 2; James Mevanatis, Aug., IV, 732, col. 1; and Verona, Aug., VI, 528, col. 2. See also, Lukardis, *Analacta Bollandiana*, XVIII, 336; Vincent Ferrier, *Petits Boll.*, IV, 236; James of Bevagna, *ibid.*, X, 164; Godric, *Surtees Society*, XX, 282; Dunstan, Horstmann, I, 287; Minas, Budge, I, 246; and John, *ibid.*, III, 883.

31. *AASS*, Feb., III, 392, col. 1.

32. Budge, II, 426.

33. Baring-Gould and Fisher, *Lives of the British Saints*, II, 388.

34. Horstmann, II, 183 f.

35. *Petits Boll.*, I, 248. Even when Cynog's head was cut off, he walked about until the relic which he carried was taken from him. Baring-Gould and Fisher, *op. cit.*, II, 266.

36. Baring-Gould, IX, 53.

37. A. le Grand, p. 290.

38. Petits Boll., V, 457.

39. Caxton, VII, 120. See Horstmann, I, 111.

40. Plummer, II, 207.

41. *Petits Boll.*, I, 547.

42. *Ibid.*, V, 77.

43. Plummer, I, 222.

44. *AASS*, Oct., VI, 331, col. 1.

45. Baring-Gould, VIII, 405.

46. Rees, p. 293. Cyngar's monastery was founded on the site of the lair of a wild boar. Baring-Gould and Fisher, II, 249.

47. Baring-Gould, XII, 641.

48. A. le Grand, p. 172.

49. '. . . ad taurum accurrit, et genitalia eius tanquam vacce comprimebat ubera. Et primo impulsu lac non inveniens, sue culpe imputabat, dicens, "Ignorat," inquit, "me Dominus meus, pro eo quod vacca ista mulieribus lactat, et non mihi." Res miranda, atque novitate inu-

sitata; nam taurus habundancius sibi lac prebuit quam alica vaccarum lactiferarum daret. Hos enim possibile fuit illi soli qui produxit mel de petra, oleumque de saxo durissimo.' Plummer, II, 79. See also, Columba Pinkerton, *Scottish Saints,* I, 141.

50. Baring-Gould, XI, 129.

51. *AASS,* Apr., II, 546, col. 2.

52. Plummer, I, 37.

53. Ibid., II, 29. The boy Molua mixed the juice of a few blackberries with water, and he and his companions became pleasantly tipsy. *Ibid.*, II, 209.

54. Horstmann, II, 202.

55. *Surtees Society,* I, 38.

56. *AASS,* Mar., II, 324, col. 1.

57. *AASS,* Sept., II, 735, col. 2.

58. *Petits Boll.*, XII, 534.

59. Rees, p. 243. See Maedoc, Plummer, II, 153.

60. Plummer, II, 247.

61. Baring-Gould, XI, 284.

62. Plummer, II, 113.

63. Baring-Gould, I, 292.

64. *Ibid.*, V, 204-205.

65. Caxton, IV, 29.

66. Plummer, II, 18 and *AASS,* May, II, col. 1.

67. *Petits Boll.*, V, 262.

68. Budge, II, 447.

69. Plummer, I, 92. See also, *AASS,* Maurus, Jan., I, 1045, col. 1; Perpetua, Mar., I, 633, col. 2; and Macniscius, Sept., I, 665, col. 2.

70. *AASS,* Aug., I, 344, col. 2.

71. See James, Major, *AASS,* July, VI, 48, col. 1. See also, Ephraim, Budge, IV, 1117.

72. Baring-Gould, II, 223.

73. Budge, I, 17.

74. Baring-Gould, III, 224.

75. *AASS,* Apr., II, 396, col. 2.

76. *AASS,* Feb., I, 170, col. 1.

77. *AASS,* Oct., VIII, 330, col. 2.

78. Caxton, VII, 178.

79. *AASS,* Feb., II, 716, col. 2.

80. *AASS,* July, VI, 625, col. 2.

81. *AASS,* Mar., II, 541, col. 1.

82. Baring-Gould, X, 19.

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CORRIGENDA

P. 20, Munnu for Munna; p. 24, Molua for Mola; p. 59, Joseph for Josepf; p. 105, Columba for Columbia; p. 168, Ciaranus for Ciarunus; p. 171, Thomas Aquinas for Thomas Aquinus; p. 176, Bernard d'Abbeville for Bernard de' Abbeville; p. 177, Bartholomeus for Barthlomeus; p. 179, Columba for Columbia; p. 197, Gilles for Gillles; p. 184, Thomas Aquinas for Thomas Aquinus; p. 189, Christina for Chrisitina; and p. 201, Honorina for Honorinae.

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